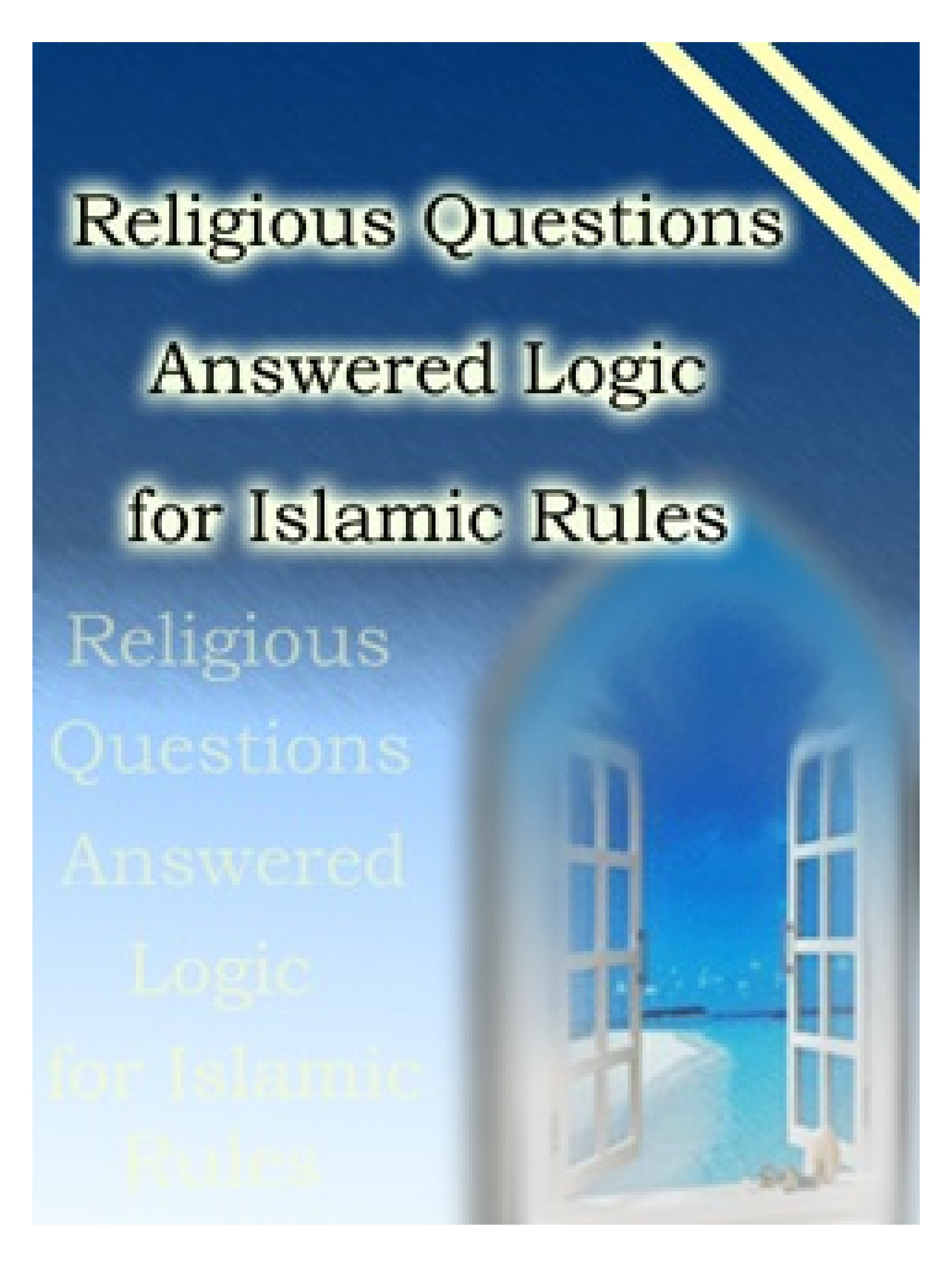

Religious Questions
Answered Logic
for Islamic Rules
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بسم الله الرحمن الرحیم

Religious Questions Answered Logic for Islamic Rules

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Contents

The extract of the sermon of Hazrat Fatima Zahra the daughter of the Holy Prophet of Islam

:Allah has settled

. Faith � so that He may clean your heart from polytheism

. Prayers � so that the pride may vanish from your mind

. Zakah � so that your heart becomes purified and your property increases

. Fasting � so that your sincerity becomes firm

Pilgrimage (Hajj) to the Holy Ka�ba � so that the religion gets strength and . magnificence

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Preface

Islam has ordered some things and refrained from others . The basis of this has some purpose and Islamic laws are not imposed without any reason . For example , foods and drinks , the lawful relations and other things , all have some benefit or harm

hidden in them . Whether the laws about these are made or not , there is no difference of their effects . If you ponder on the things , which are forbidden , you will come to know that the things , which are intoxicating like alcohol etc , are themselves harmful . Interest is just acquiring wealth of the people and

it is like a trap . Therefore , wine and interest are forbidden because of their innate harmful effects . On the other side when you look at things , which are obligatory you will feel that all the worship acts for example , Prayer and Zakah are obligatory because of the benefits that people acquire from them . In short , the Islamic laws are based on benefits or harms or on their goodness or evil . Many things can be understood from science and experience . This type of research or to know the logic behind any Islamic law or to ask any questions regarding it is not disallowed . The curiosity of a human being leads to finding of truth and his real spiritual want and also it opens the door for progress . It is a lively sign for man that he tries to acquire knowledge of the things , which are unknown and hidden to him . This is the reason that people who do not question about things lag behind and do not prosper . In the view of Islam , the benefits of �Questioning� bring progress and perfection . Islam provides complete code for human progress and not only gives its followers the right to question the different topics but also the true guides of Islam have invited people to ask questions . The world must have not forgotten the famous sentence of the great preacher Ali (a . s)[١] who said , �Ask me whatever you want

to ask . � The progeny of the Holy Prophet (a . s) has answered the questions of their followers . Not only those followers got satisfactory answers that increased their thinking power but also today , those in search for truth can use this valuable treasure . (of knowledge from the progeny of the Holy Prophet (a . s

The Islamic Seminary , which is serving Islam and is trying to spread this knowledge , is presenting an independent book based on a comprehensive philosophy of Islamic . Laws

In this book the exegesis of the Quran , jurisprudence and other topics are discussed . We expect that our presentation will benefit those people who want to understand . the Islamic laws according to reason and traditions

Organization

? Do we have the right to ask about the Logic behind Islamic Laws

Now we discuss the most important topics about Islamic laws , its rules and regulations and their philosophy and most of the questions and answers are based on . this

Why should we pray Prayers is the question every person asks himself ? Why� should a person go for the pilgrimage of House of Allah ? Why it is forbidden to take interest in Islam ? What is the philosophy for prohibiting pork ? Why is polygamy . allowed in Islam ? Why it is prohibited to eat in gold and silver utensils ? Etc

Some learned people and scholars have discussed about these in a beautiful way . From them some have derived only one side of the question . Some think that we should not inquire about the logic

behind the Islamic laws and others think the opposite of this; that it is necessary to understand the logic behind the Islamic laws.

Keeping in mind the views of these scholars, we present our views on the subject:

You may be astonished that both the groups are right. We have this right to ask and we also do not have this right. We mean that while idea of each group is not accepted, but only the special part of it is accepted.

It can be explained in this way:

From the holy Quran, Holy Prophet (a.s) and the traditions of Holy Imams (a.s) and from the sayings of their companions and friends we come to know that there was always a tradition of discussing the philosophy of Islamic laws among themselves and it should also be like that because they were thinking that the holy Quran was an independent and logical way and they had given the right to themselves that they should discuss the Islamic laws in a logical way and ask questions about its philosophy.

According to the principles of Islam, this introduces Allah in this way:

He is such an existence, which has infinite knowledge and wisdom and He is independent from all things and persons. All His acts are based on wisdom, whether we understand it or not. His acts never include any foolishness or meaninglessness and He has sent the Prophets for teaching, training and inviting the people

. towards truth and justice

The introduction of Allah in such a way encourages us to question about the Islamic laws , their effect and their philosophy , which naturally have great influence on our . life

It is a mistake to think that the holy Quran is not about the practical law and other information; and that it only is about the roots of religion and beliefs because we see :that the holy Quran after the command of fasting in the holy month of Ramadan says

[You keep fast so that you can become pious . � [Surah Baqarah ٢:١٨٣�

In this way , He wants us to know that the logic behind fasting is to remain away from sins , which can be attained through this spiritual exercise and through controlling the desires . The Quran says about the sick and travelers who are exempted from :keeping the fast

And whoever is sick or upon a journey , then (he shall fast) a (like) number of other days; Allah desires ease for you , and He does not desire for you difficulty� [Surah [Baqarah ٢:١٨٥

. And Allah does not want hardships and mistakes; this is the philosophy behind it

:The Quran prohibits gambling and wine and says about them

The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance , and to keep you off from the remembrance of (Allah and from prayer . Will you then desist ? (Surah al-Ma�idah ٥:٩١

The Quran says about the strange women

:by not looking at them

Say to the believing men that they cast down their looks and guard their private parts; (that is purer for them; surely , Allah is Aware of what they do . (Surah al-Nur ۲۴:۳۰

This deed is good for their chastity . And it says about the prohibition of entering of the :infidels in the mosque of Makkah that

O you who believe ! The idolaters are nothing but unclean , so they shall not approach [the Sacred Mosque after this year� [Surah Tauba ۹:۲۸

The infidels are impure and that is why they are not allowed to enter the holy mosque .

The Quran says about the public property and its one part should be spent on the :poor people that

Whatever Allah has restored to His Apostle from the people of the towns , it is for Allah and for the Apostle , and for the near of kin and the orphans and the needy and the wayfarer , so that it may not be a thing taken by turns among the rich of you� [[Surah Hashr ۵۹:۷

Allah has reserved this wealth for the Prophet (a . s) and general expenses so that the wealth may not be limited between the rich and wealthy people and that the common . people may not remain poor

And in this way many philosophies of the Islamic laws are explained , to mention all of . which would lengthen the book unduly

We also get such examples from the traditions of the Holy Prophet (a . s) and Imams

a . s) . The Imams (a . s) themselves explained the philosophies of the Islamic laws or) replied when asked by their companions . The great scholar Shaykh al-Saduq (a . r .) has written a famous book , Ilal al-Shara�i , as the name itself shows the book is the .collection of such traditions

Therefore , when we see that the glorious Quran itself and the Islamic leaders on many occasions have explained the logic behind Islamic laws , it is a proof that they have given us the right to discuss about it . If the situation were opposite , they would .have prevented us from contemplation and research in the Islamic laws

From whatever is said above , we conclude that it is allowed to do research and find .the reasons behind Islamic laws

And in this way the style and explanation of the Holy Prophet (a . s) and the Holy .Imams (a . s) has given us the right to know the secrets of Islamic laws

It is wrong to think that by explaining the philosophies of Islamic laws their importance and value is decreased , but in fact explanation of these things satisfies intellect and reason of a person and then he applies laws in his practical life , which makes his life more dynamic . And in this way a person does not follow the Islamic law in a dry way but acts on the laws of Islam with great fervor . This was one side

. of the question

The other is that , as the time goes no matter how much our knowledge increases , it shall always be limited . We cannot come to know everything . If man had known all the things of the world , then the caravan of knowledge and research would have . been stopped

Rather the things , which we do not know are like a huge sea and the things , which we know are just like a drop , or the things , which we know are like one line from a big book . And to know the things , which we do not know , we will require a professor from the other world , then also we will not be able to understand them . In the same way if the people who lived a thousand years ago were taught the scientific knowledge of this age so they would not have been able to understand . They would . not have been able to reach the depth through their own thinking and intelligence

We all know that the source of heavenly wisdom is from the infinite knowledge of the Almighty Allah . He is such a source that He is aware of the whole universe . For Him words like past , future , absent , present have no meaning; rather He is all knowing . and aware of everything

After considering these facts , can we expect that we can understand all the philosophies of Islamic laws ? If this

was so , what was the need for prophets ? We would sit and correct those things , which we feel right according to our whims and fancies , and would lead a life roaming the deserts . And on the other side , the question arises: are we aware of the philosophy behind each existence of each creature in the world and about the laws , which govern them ? The religious laws are not different from the creation and our . knowledge regarding both of them is limited

:From this discussion , we conclude as follows

In all the ages only those philosophies of the Islamic laws can be understood , which are in the ambit of their knowledge and according to their standard . Basically , we should not expect more because of our limited knowledge and the depth of the laws . We conclude by saying that for following the Islamic laws we cannot put the condition of knowing their philosophies , otherwise it means we are claiming to have unlimited knowledge and we are considering our intelligence equal to Allah�s and this is itself . against logic

In short , the discussions about the hidden logic behind the laws and the right to discuss about them is one thing and to obey these laws is another . The latter is not . conditional to former

We discuss about religious laws to increase our knowledge about their benefits , importance and different effects . We do not discuss these things to decide whether we should

. practice these laws or not

It is like asking the doctor about our treatment , about the medicines prescribed; their effects and benefits etc . so that we can acquire more information about these things . However , our taking of medicine is not conditional on his explanation , otherwise it . would be necessary that the person should also be a doctor

It is necessary to keep this point in mind , that the purpose to discuss the secrets and hidden wisdom of the laws to the utmost level is to guess and imagine with fancy ideas the philosophies of the high religious laws . For example if it is said that Azan is the medium to make loud sounds , Prayers is a kind of Swedish exercise and the purpose of fast is to lose weight , Hajj is the means of income for Arabs and . prostration (sajdah) and bowing (ruku) are the means to protect the bone�s

Not at all , this is not the purpose about the Islamic laws , because fancy ideas and imagination not only distract a person from Islamic laws but also reduce their value . implying that the Islamic laws are unreliable

? How to ponder on the Philosophy of Islamic Laws

From the aspect of contemplating on their secrets all the Islamic laws are not the . same , but they can be divided into four different types

It is correct for every Muslim to discuss about the philosophy of Islamic laws as we come to know from the logic of the Quran and through the style of

the Islamic laws . It does not mean that we say anything without any law and rule and every person gives and spreads the logic of Islamic laws according to his own mind because interpretations based on personal whims and fantasies are very harmful , dangerous and illogical and in the same way as to force a person to pray without asking any questions .

That is why the question arises that how we should begin this discussion and how to continue it and what the limits that we must observe are .

First of all , it is important to mention that as we know our worship and practicing of religious commands does not increase an iota of the grandeur and greatness of Allah nor His disobedience reduce an iota of His Glory and Majesty , as Imam Ali (a . s) said:

�The sins of the transgressors do not harm Him nor the obedience of the worshipper benefits Him . �

He is the bestower to the whole Universe . Everything that we and other creatures have is given by Him . Nor can we give Him anything as He is needless and it is not that we have a thing and He does not have so that we may give it to Him . Whatever we get , we get from Him only and He gives whatever He deems fit for us and the original treasure is with Him:

And there is not a thing but with Us are the treasures of it , and We do

[not send it down but in a known measure . [Surah Hijr ۱۵:۲۱

Can a drop of water , which acquires its capital from the huge sea , give anything to the sea ? Can a small mirror , which is kept in front of the Sun , give light to the Sun ? The whole humanity , however powerful it may be is just like a drop or like this small mirror .

Therefore , if any benefit or harm is hidden in these Islamic laws it is related to us only .

Seen from another angle we are not only physical bodies that whatever orders that come from Allah should be for the training and building of our health and nor only we are just soul that all the orders should be established for the spiritual effects , we are a compound of body and soul and these Islamic laws are for the perfection of both; our body and soul .

Therefore those people are also misguided who only search for the medical and economic benefits and perform worship acts , pray and supplicate to Allah so that it has a good effect on their spirit and physical body and also to get rid of pains and worries and difficulties and make it a medium for getting tranquility and think that this is the sole purpose of it . And they are also wrong who wear clean clothes , cut their nails , remove cobwebs from walls , and do not drink water from a cracked bowl

and to protect themselves from that water , which is used for bath , consider these teachings to be have spiritual effects , regarding whom knowledge and science has still not unveiled their secrets . In reality some of the Islamic laws are for the spiritual perfection and for training of the self and some for discipline in day-to-day life and .many Islamic laws affect both

.Now we shall discuss the limits of research about the logic behind Islamic laws

:Religious commands can be divided into four types

Those orders whose philosophies were clarified to the people at the start of al-Bi�thah (proclamation of prophethood) and people understood according to their caliber and the information they already had and to make the people to follow the orders regularly rules and regulation were made for example: lying , breach of trust , aspersion , murder , stealing , injustice and cheating was prohibited . Justice , cleanliness , honesty , helping the oppressed , hard work , doing good to parents , relatives and neighbor , etc . were ordered to be followed . Any sane person understands the philosophy and purpose of these commands . As and when the knowledge and information of practical life of a man increases he will be able to .comprehend the values of the Islamic laws in a better way

Those orders whose wisdom was not understood by the people and sometimes even the scholars of those times the Quran or the sayings of Ahl al-Bayt (a . s) expounded their

philosophies . For example , maybe the people of that time were unaware of the three fold benefits of Fasting (ethical , social and medicinal) and did not know about its philosophy . That is why the Holy Quran has pointed towards its ethical effect by saying

[So that you may guard (against evil) . [Surah Baqarah ۲:۱۸۳

Imam Ja�far Sadiq (a . s) pointed out its social effect and said: �So that the wealthy and the poor live a similar life and the wealthy become familiar with the hunger of the � . poor and try to help the needy

Holy Prophet (a . s) has said that you should keep fast so that your body becomes healthy

In this way there are many other commands whose secrets and logic is mentioned by the verses (verses) of the Holy Quran and the traditions of the Holy Prophet (a . s) and the Holy Imams (a . s) , As mentioned earlier Shaykh al-Saduq has collected such traditions in Ilal al-Shara�i and the famous traditionalist Shaykh al-Hurr al-Aamiliy has explained about the philosophies of Islamic laws in Wasaa�il al-Shi�ah at the . beginning of every chapter

But it is necessary to remember that benefits and secrets were explained according to the level of intelligence of the people and it does not mean that whatever philosophy is being given is limited to that alone . It also does not mean that it is not . allowed to contemplate more on it

Those laws whose secrets were revealed due to the passage of

. time and subsequently we could understand the greatness of divine commands

Like the physical , spiritual and social evils of alcoholic drinks . They even affect the unborn child and regarding whose harms we come to know from statisticians . Or the psychological ills of games of chance and the deaths caused by it or the bad effects of uneven distribution of wealth on the society , or the obvious social and economic ills of usury which can be written on paper like mystical figures , or the dirty foods , water and the destruction of homes which are strictly forbidden in Islam and the ills that have assumed gigantic proportions after the spread of germs and viruses . All these problems are such that the passage of time and scientific developments increased the understanding of man and he was able to understand the wisdom regarding them . , which was hitherto unknown to him

But it is necessary to point out that in this method any sort of extremism , going beyond the limits of reason , wrong notions , short sightedness , mistaken insight and more than anything else to consider half-baked research to be confirmed fact takes one further away from the truth . Instead of making us cognizant of the secrets and knowledgeable about the logic behind the Islamic laws , it takes us to wander on a wrong path . Therefore , till science does not have absolute proof about something and it does not become a confirmed fact we must

. not make it a basis of explaining the logic behind an Islamic law

When we have nothing to say , we must insist on discussing the logic behind a particular law and even if we have something to say we must never claim that the . logic of that particular law is based on this very explanation and limited to it

The last types of laws whose logic was neither explained in the beginning , nor they were explained in the Islamic books and the passage of time has revealed their secrets to us . The number of Rak�ahs (units) of Prayers , the minimum quantity of the items on which Zakah is obligatory , or some rituals of Hajj etc fall into this . category

Should the people of the future try to unveil the secrets of these laws with the help ? scientific discoveries and advancement of knowledge

Is the last vicegerent of the Holy Prophet (a . s) appointed to explain and expound ? these affairs

Or they are from those laws whose logic would not be understood by the people in the ? future also

We do not know any of these things . We only know that the laws of the fourth category are as deserving of respect and their fulfillment is as important as those of the first three categories . Since the source of all these laws is same and the last Prophet who has brought these laws to us , his appointment to prophethood is proved . to us by irrefutable proofs

? Why should we do Taqlid (follow a Mujtahid) in religious problems

When a person comes to this world , he does not have knowledge about anything . That is why there is no other way except that he learns from the experience of others . This is the reason why a person whose life is full of ups and downs requires .knowledge at every step

Basically , life is based on two main pillars and they are to know and then to implement them and for implementation knowledge is necessary . That is why the .life�s first step starts with knowledge

This is the stage when a person�s natural instincts help him and life opens the way of perfection and happiness for him . This instinct is called derivation and following . As we all know that a child , who because of the movements from his inner self learns from his parents how to talk , the manners of sitting and standing and in this way passes one stage of life from the other . And as the child grows he learns and gains from knowledge and thinking of others and tries to pay attention to following them . Slowly he becomes aware about the existence of this world and then starts .performing his duties

But here it is important to mention a basic thing that blindly following the views and manners of anyone completely is not correct . Rather following (Taqlid) is of different :types

An ignorant person following another ignorant person (١)

It is as clear as the sun that this type of Taqlid not

only does not make a person�s life happy , but makes his life miserable . Unfortunately in our society many such people are present who follow other people�s ethics and their way of life blindly . They copy other people in dressing eating and drinking , naming their children and in other spheres of life . They also follow the prohibited things , false beliefs and bad ethics under the attractive titles , without understanding them although the evil of this type of following is clearly :evident . Regarding this type of Taqlid it is said

They say: We found our fathers on a course , and surely we are guided by their [footsteps . [Surah Zukhruf ۴۳:۲۲

. The Quran has severely refuted this logic and denounced those people

An Aalim (learned) following an ignorant person (۲)

It is clear that this type of Taqlid is worse than the first and it is more dangerous , because it is expected from a learned person that he should act according to his knowledge in order to carry out his responsibilities . The worst kind of Taqlid is that a . learned person does not use his knowledge and follows the others blindly

An Aalim (learned) following another Aalim (۳)

One Aalim who is well versed in one field and has authority over it should not do the Taqlid of another who also has the same caliber , but he should act according to his knowledge , that is why the jurisprudents say that when a person reaches the stage of Ijtihad

he should then practice according to it . That is the reason why it is generally , . mentioned on the certificate of Ijtihad: Taqlid is forbidden for him

And it is necessary that he should practice according to his knowledge although there is no problem if he exchanges his views on religious problems with other scholars . The aim is that an Aalim should make a rule and then protect it and should not accept . the principles of others without study

An ignorant person following a learned person (۴)

This type of Taqlid is accepted by intellect and nature of man and this type of Taqlid is demanded by them . This is as logical to construct a building we require a mason and for stitching clothes we require a tailor and when we are ill , we go to a doctor . In . short intellect and nature direct us towards the person who is expert in his field

This is the same logic , which directs the people towards jurisprudents for religious instructions and spiritual laws , who are expert in understanding the commands of Allah . Those jurisprudents that with their special talent and knowledge have worked hard for years , and reached the high level of Ijtihad . It means they have the ability to derive the original matter of the spiritual commands and convey it to the ordinary people . Those Mujtahids who are the religious leaders and guides of people , who got this great position from the Holy Imams (a

. s) , so that they can guide people towards goodness in all religious spheres .

Here we should not ignore that there are different faculties of Human Science and it is possible that a person might have a special knowledge and expertise in one section but may be totally unaware of another and as a result it is necessary for him that in the field in which he is totally ignorant he should contact those who are experts in that field , and follow them . For example a doctor or an engineer who are expert in their respective fields enter a town and want to go to a particular area and a particular street , about which they are unaware of , but they were only been given the address . In this matter to reach the destination they will be forced to seek the guidance of . people who reside in that area

Or for example an environmentalist , who becomes ill , is forced to go to a physician , although this person knows about environment he does not know about diseases and their cure . There is no way except that he should go to a doctor and take the medicine or injection . He should not grumble and follow the instructions carefully and . he does not ask why the doctor has prescribed such and such medicine

Keeping these two examples in mind , it becomes clear that even if the person is an expert in his own field he should follow

the rulings of a Mujtahid . The reason is that a Faqih (jurisprudent) is expert in his field . He is expert in many sciences , which are his basis in jurisprudence . (Morphology , Grammar , Arabic literature , logic , exegesis , Rijal -biography of the traditionists- , . (sources , traditions , Principles of jurisprudence , interlocution� etc

By seeing a small book called Tauzihul Masael you may not know that it is the result of life long toil of a Mujtahid . He has written it only after putting blood of his heart in it and only then he has presented it to the common people . Ijtihad is not easy . Ijtihad means to acquire the knowledge of all the Islamic laws , which affect a person or the . whole society , and in all spheres of life

Shaykh Murtaza Ansari , who was a great Mujtahid himself and the proud son of Islamic Jurisprudence who himself took lot of trouble and hard work to become a Mujtahid says in his book Rasael: Allah has given us the opportunity of Ijtihad , which . is tougher than continuous Jihad and much more painful

It is necessary to say that Taqlid of a Mujtahid is not in articles of faith but it is related to the practical law . In other words it is necessary to follow a Mujtahid in the rules , regulations and branches of religion and not in the roots of religion . It is so because Allah , the

most High and the recognition of the Holy Prophets are the basis of religion , and to know them through logic and arguments is necessary . So that after accepting the roots of religion with logic and arguments , in the branches of religion (whose religious source like the glorious Quran and traditions and to understand the other proofs , it is necessary to know different branches of knowledge and to be expert in it) we must . refer to Mujtahids who are expert and authority in this field

Islam�s established laws and orders like Prayers , Hajj , Zakah (tax) , are obligatory . Enjoining towards good , refraining from evil , lying , breach of trust , backbiting , wine , etc . which are prohibited and there is no need to follow a Mujtahid for these as these are known by everyone , therefore Taqlid is limited to those laws and orders which . are not absolutely established

? Why should we worship Allah ? What is the Philosophy of Prayers , Fasting and Hajj

Question

When Allah does not require the worship of anybody , why should we worship Him ? He is needless and all are dependent on Him . If Allah needs our worship , then it is not . agreeable to His divinity and Godhood

. Answer: Now its answer can be given in two ways: one in brief and the other in detail

The brief answer is that when the purpose of this worship is to fulfill the needs of Allah and by obeying Him we give some benefit to Him , then the question arises that Allah

is unlimited and away from all defects and needs; then what is the need for our worship , but the purpose of worshipping Him would be to elevate ourselves , then the worship would be a means to elevate ourselves and for goodness and it will be a favor . and guidance from Allah to make us reach perfection through worship

The detailed answer is as follows: Worship , supplication and whatever deed is performed for pleasing Allah , more or less it has the effect on the person and society :also . In fact these are the highest training and ethics in the school of Islam because

The worship of Allah creates a sense of thankfulness , respect and honor . To realize the value of the source from where man gets the valuable divine blessings is a sign . that the person was deserving of them

The worship of Allah elevates the soul of man . What else can be more elevating that he gets connected to the total perfection and that is Allah , and for the duties of worship and the affairs of this life we ask help from the unending and unlimited power . and acquire that much capability that we can communicate with Him

These benefits are present in all the worship acts , which are performed correctly , and other worship acts like Prayers , Fasting and Hajj etc have their own benefits and effects . We shall discuss the secrets of the most important Islamic worship acts in brief , so

that it becomes clear that worship and supplication benefit us and Allah is not in need . of them

Prayers and its gainful effects (۱

Prayers is the cause for the remembrance of Allah and the remembrance of Allah . disciplines the mind and self , controls inordinate desires and reins the rebellious soul

The person who prays is always in the remembrance of Allah . In the remembrance of that same Lord Who is aware of our small and big deeds . And those things , which are present in our souls , and the thoughts , which pass through our mind . He is well informed and aware about them . The least effect of Allah�s remembrance is that a person is able to balance his desires . As a person who forgets Allah and is ignorant . about reward and punishment , is in intellectual darkness

The person , who is negligent about Allah , does not think about the results of his deeds and character and to fulfill his inordinate desires and inclinations he does not recognize any limits . The five times prayers remind us about Almighty Allah and . remove the darkness of negligence from our souls

Undoubtedly the person in whose existence , there is the rule of inordinate desires on his nature , which have a strong base in him � the best way to control these desires is to remember Allah and to remember the punishment of those sins and to remember those accurate accounts in which there is no possibility of mistakes . That

:is why the holy Quran says that one of the purposes of Prayers is to remember Allah

Surely , I am Allah , there is no god but I , therefore serve Me and keep up prayer for [My remembrance: [Surah Taha ۲۰:۱۴

Away from Sins (۲

It is necessary for a worshipper to pray correctly and see that it becomes acceptable . He should refrain from sins . For example the conditions for performing it is (for example the water of ablution and bath , the dress in which a person prays and the place where he prays) legitimate . These things demand that a person should not go near haraam (prohibition) and should refrain himself from all types of haraam while doing business , because it is very difficult that a person would remain away from . haraam during Prayers and on other times he becomes careless

:We come to know that the following verse points towards this

[Surely prayer keeps (one) away from indecency and evil . [Surah al-Ankabut ۲۹: ۴۵

Specially when a worshipper ingrains in his mind that the condition for the acceptance of Prayers is that he should fulfill the rights of Zakah and help the needy , should not backbite , refrain from pride and jealousy , should refrain from wine and alcohol and with attention , presence of mind , and true intentions should present himself in front of Allah , then a true worshipper will surely follow these rules . Due to this the Holy :Prophet (a . s) said

The Prayers is like a

stream of clean water , in which a person washes himself , if a person washes himself five times a day he will never become dirty . In the same way a person who prays five times a day and washes his heart with the clean spiritual spring , his heart and soul will . never be filled with sin

Cleanliness and Protection of Health (۳

As the worshipper sometimes washes his whole body and as usual performs ablutions many times in the day and night , and before bath and ablution cleans his body from all impurities and all kinds of dirt , that is why he should necessarily be a clean person . From this point , Prayers protects the health of a person and helps him in keeping . himself clean , which is very important in one�s life

Discipline and self Restraint (۴

For every Prayer there is a fixed and special time , and for a person who wants to pray it is necessary that he should pray within the prescribed time , therefore this helps a person to become disciplined and self-restrained and helps him to recognize the value . of time

Especially for one who prays the Morning Prayer . He must get up before the sunrise . Such a person will not only be naturally a clean person and take the benefit from the . morning breeze and also starts his day on a positive note

These are not the only individual and training effects of Prayer , this is just an example . of this great worship act of Islam

Social Secrets (۵

The performance of Prayers in the appointed time unites the great Islamic Nation and shows the oneness of direction because Muslims in the appointed time stand towards the Kiblah in a specified manner and worship Allah and this itself is the display of unity . and oneness and this worship act unites all the people

When prayed in congregation it promotes unity , similarity and the same spirit of the rows of the worshippers shows discipline and nearness to each other , and this

. spiritual unity and brotherhood is not in need of any description

Although the benefits of Prayers are not limited to this , whatever is said above . explains the secrets of this great divine duty

A brief secret of Fasting (۶

Fasting is one of the worship acts in Islam . One of the training effects of Fasting on a person is that it discontinues the rule of habit and desires and frees the person from . the slavery of sensual desires

The worst rule and most dangerous is the rule of bad habit and the slavery of desires because usually the simple habit of tobacco gives a big loss to the honor of a person ? and then what to say about other habits

That person is free who is not a slave to any habit and who with his firm intentions has control over all of them . This type of freedom and spiritual perfection gives strength . and necessitates the firm steps , which originate from fasting

Fasting arouses emotions and sentiments . Wealthy and well to do

people , who eat different varieties of food the whole year are unaware of people who are hungry . The person who fasts remembers the hunger of the poor and becomes aware of their distress and as a result emotions and sentiments are aroused in them , and this reduces the gap between various classes of people and reminds them to fulfill the needs of the poor . What would be a better benefit of fasting that the upper class and happy people taste hunger and thirst due to this think about the needy , who if remain in this state only , will increase the anger of their fire , which will . burn down each and everything and destroy all

Fasting in the Holy month of Ramadan shows equality and unity because in this month . the happy and poor people remain away from desires and lead similar life

The Philosophy of Hajj

Hajj is a great Islamic worship . This is a social worship , which is performed on prescribed days of the year in Makkah . This is such a worship , which not only creates a relation between God and His creatures , but also has different effects on the :Islamic society , because

It is a worship gathering that begins with complete celibacy and full freedom , by just wearing simple clothes , it is a sign of equality of Allah�s creatures before Him and man himself keeps aside the distinctions of genealogy , language , color and wealth and stands before God without any

distinction . Hajj is that worship act , which fulfils this purpose and creates the feeling among the faithful that no one should think that his status is high in the society .

Hajj is such a huge gathering , whose pillars are formed through the representatives of the different Muslim countries . Hajj is a yearly gathering of the Muslims of the world .

The religion of Islam is not only a combination of few ethical laws and training whose purpose is just to improve spirituality and remain away from weekly or yearly gatherings of political parties . It is the opposite , that it is a heavenly and comprehensive religion which keeps an eye on all the spheres of a person�s life , whether it may be ethical , social , political , economical or from defense point of view .

For this reason the Holy Prophet (a . s) made the political rules and invited people for the yearly gathering at Makkah , and guaranteed the existence of Islam for all times to come; and due to the grace of Allah the effect of this gathering is more than the worldly political parties .

After all the worldly leaders of the present time started giving importance to such type of gathering , whereas Islam had laid this down fourteen hundred years ago and used it to derive the desired results . Muslim thinkers who naturally participate in this gathering can analyze the present condition and acquire detailed information and then exchange their views and improve the

. conditions of Muslims and initiate their progress

It is a gathering , which brings together the Muslims of the world and informs them ? about the conditions of other Muslims . Which other gathering can give such benefits

This gathering can help to improve the economic and social conditions of the Muslims because the scholars and expert people after performing the rituals of Hajj can peacefully , sincerely and in a spiritual atmosphere exchange their views about social . and economic basics of the Muslim Ummah

The yearly gathering of Hajj has always opposed injustice and force and there has been always freedom of movement and it creates a spirit and emotions and from Islamic history and turning towards the revolution . This point becomes clear that the seeds of downfall of imperialism and communist governments were sowed in the . period of Hajj and this land has been the source of such freedom movements

This was one of the secrets of Hajj . According to some scholars , the time has come . that the world understands the philosophy of Hajj

From whatever is said above we conclude that all the Islamic worship acts carry such secrets , which are revealed to the individuals performing the worship or on the . society in which he is leading his life

? Why should we do Taqlid of the Most learned scholar

Question: It is written in Tauzihul Masael that it is obligatory to do the Taqlid of an ? Aalim . What is the source of this command

, Answer: The Taqlid of Aalim , which is famous among the Mujtahids

:is concluded from different proofs , from which we present one clear proof

The following of a learned by an ignorant person is based on logic and in that sense , and in all the tribes and communities of the world it is the tradition that those who are not expert in any field , when they require the help of experts , contact those who are experts . For example those who are not acquainted with medicine when they fall ill they go to the doctor , and those who do not know how to build , to an architect or a mason . It is also clear that when the views of experts differ; for example a doctor treats his patient in one special way and thinks it to be correct , and the other doctor treats in another way and believes that he is right . So in that case the patient will follow that doctor whose medicinal knowledge is more and expansive , one who has more experience and expertise . In short that one should be more knowledgeable (Aalim) than the other . There will always be a difference of opinion among the experts of a particular field; it is logical . But people follow only that expert who in their view is the best . Different tribes and communities follow this . Whatever is said above is one of the proofs for the Taqlid of an Aalim . Mujtahids have given some proofs on this topic , whose explanation is

. not possible over here

? Why Pray in Arabic

Question: Why pray in Arabic , whereas we should call Allah in our own language ? ? Whether this situation is against that Islam is a heavenly religion

Answer: Incidentally to recite Prayers in Arabic is one of the signs that the religion of Islam is heavenly , because people who stand in one row and are busy in the same worship , it is necessary for them that there should be one language so that they can understand each other , it means that besides the mother tongue and local language they should have a common and universal language and without that a united . community cannot be formed

In the present age many intellectuals think that unless the whole world becomes one country , it will not be able to achieve happiness . To do this practically , they have . made plans to make a language universal

In short the praying of all Muslims in one language is the sign of unity and it points to the oneness of the people , and keeping this in mind the intellectuals say that Arabic language is the most extensive and comprehensive language of the world . This reality becomes clearer that all the sects of Muslims accept it as an international . language and can benefit from it for mutual understanding and similarity

Apart from this to perform Prayers in a similar way , protects it from any subtraction or addition , any alterations , or any mixture of superstitious things and also

protects it from baseless meanings (due to the translation of it in other languages by those incapable people who interfere in it) and due to this the spirit of this worship remains intact . Therefore it is necessary for every Muslim that as much as possible to be aware of the religious language and he should know what he is saying to his Lord . Incidentally to learn the translation of Prayers , (which can be written on a single . (page) , which is so easy that it is possible to learn it in an hour (for the whole life

In short , as we know that Tawheed is the basic root and branches of religion and turning towards one Kiblah in appointed time , in a specific language is the sign of . unity

If we are in Makkah at the time of Hajj and observe the congregation prayer in which hundreds of thousands of people from the whole world , of different races and tribes participate in it and say: Allahu Akbar together , that time we can understand its wisdom and depth and if in Prayers every person recites in their own language , there . will be disparity

? Why to face the Kiblah in Prayers

Question: Why it is necessary to stand towards Kiblah (the Holy Ka�bah) while ? praying , while Allah is everywhere and does not have a specific direction

Answer: To pray in a specific direction does not mean that Allah is in a specific :direction . The glorious Quran says about Kiblah and explains its reality

And

Allah�s is the East and the West , therefore , whither you turn , thither is Allah�s [purpose� [Surah Baqarah ۲:۱۱۵

:And in another verse Allah says

[The East and the West belong only to Allah . [Surah Baqarah ۲:۱۴۲

. (It means east and west belongs to Allah (and all places are similar for Him

In fact to pray facing the Kiblah is due to that since a person has physical body , while praying he has to face some direction and Islam desires that for the perfection of this worship , he should take as much benefit as possible . The reason to face the holy Ka�ba is , as we all know , the holy Ka�ba is the oldest center of monotheism . It is the house built by the hands of the Pillar of Monotheism , Hazrat Ibrahim (a . s) and was the center of attention of all the Prophets and guides of Monotheism that is why turning towards this center of Monotheism means turning towards Allah . It is correct that Allah is not confined by space , but when a person stands towards such a center , because of many reasons he is nearer to Allah and feels himself in Allah�s proximity . The turning of the Muslims of the world towards this holy center five times a day creates the inspiration of oneness and unity and this creates the similarity between the Muslims of the world and connection between them who are spread from East to West and shows their magnanimity

and greatness and after all represents to the world the purpose and faith of Islamic . teachings

? Why do we pray five prayers in three times

Question: What is the reason that we pray the Zuhr (noon) and the Asr (afternoon) together and the Maghrib (evening) and the Isha (night) prayers together , whereas for every Prayer there is a special time and the great leaders of Islam used to pray on the particular times . That is , they used to pray five prayers are five different times a ? day

Answer: There is no scope of argument in this matter that to establish Prayers five times a day and pray on the special times had been the practice of the Holy Prophet (a . s) , the holy Imam (a . s) and the common Muslims at the early period of Islam and . they used to generally pray five prayers at five different times

Nothing can be said regarding this , but the argument is whether it is obligatory to keep a distance between two prayers (In the way many Mujtahids do) or it is a Recommended (mustahab) deed and is like other Recommended actions where a person has the choice to do it or not . They are not forced to pray together or ? separately , whether their praying of separately may be better

The Shia scholars follow those traditions from which we come to know the actions of the Holy Prophet (a . s) and keeping those narrations in mind which have reached us (through the Holy Imams (a . s

and following the literal meaning of the Holy Quran , in all the Islamic times the time gap between the two prayers is recommended . And the people were told that to keep the time distance and to recite and pray every Prayer in its special time is better and recommended , but then also one can leave the recommended acts , and the meaning . of recommended is also this

Undoubtedly by praying two Prayers together does not mean that we pray one Prayer in the time of other; for example if we pray Evening and Night prayers in the beginning of the night , it does not mean that we have prayed Night at the wrong time; we have prayed both the Prayers in their proper times , because from sunset the time of both the Prayers begins till the midnight . (Except that after sunset the time required to pray three Rak�ah (units) is the time of Evening Prayers and in the end approximately the time required to pray four Rak�ah is the special time of Night and the remaining time is similar for both) . And whenever we pray Night with Evening Prayers , meaning at the start of the night or pray Evening Prayer with Night Prayer at the last time of midnight , we pray both the Prayers in their specific time , but it is Recommended to pray Evening Prayer at the start of the night and Night Prayer after (the time of Zawal al-Shafaq (waning of evening twilight

and if a person does not do like this , it means that he has just not performed a . recommended act

? Why it is allowed to pray two Prayers together

The proof regarding to pray two Prayers together is the traditions from Imam Ja�far . Sadiq (a . s) that Shaykh al-Hurr al-Aamiliy has collected in his book

We should also keep in mind that only Shia narrators have not only narrated traditions , but Sunni narrators have also narrated that it is allowed to pray two Prayers together (and that also if there is no legal excuse .) They have narrated from the Holy Prophet (a . s) in their authentic books by Ibn Abbas , Mu�aath Ibn Jabal , Abdullah Ibn Mas�ood and Abdullah Ibn Umar approximately ten traditions , all of which :cannot be quoted in full but we just mention some of them

The famous narrator of Sunni world , Ahmad bin Hanbal writes in his famous book (١) :Musnad from Ibn Abbas

The Holy Prophet (a . s) used to pray Noon and Afternoon Prayers , and in the same� way Evening and Night Prayers without the fear of enemy or without the excuse of � . travel

Then again he narrates this tradition from Jabir bin Zaid who narrated from Ibn (٢) Abbas that , �I used to pray the Eight Rak�ahs of Noon and Afternoon Prayers or Seven Rak�ahs of Evening and Night Prayers together with the Holy Prophet (a . s) . And this tradition has been narrated by Ibn

. Abbas with different words

Again he narrates from Abdullah Shaqiq: �One day Ibn Abbas was delivering a (۳) sermon to the people and his speech was so long that the stars in the sky appeared . A man from Bani Tamim tribe got up and objected to him that it was time for Evening Prayers and if the speech continues the time of Evening Prayers will pass away . Ibn Abbas told that person: �I know much more about traditions and practice of the Holy Prophet (a . s) than you . I have seen the Holy Prophet (a . s) pray Noon and Afternoon Prayers together and Evening and Night Prayers together . � The narrator says that I . doubted about this and spoke to Abu Huraira who certified the saying of Ibn Abbas

The famous narrator Muslim ibn Hajjaj al-Qashiri (died in ۲۶۱ Hijri) has written in his (۴) book Jama Prayers dar Hazar (to pray the two Prayers together in one�s own town) in which he has narrated four traditions from which three are from Ibn Abbas and one from Mu�aath ibn Jabal and the gist of the four traditions is the same as above . [۲] And in these traditions a new point is mentioned that when the narrator asks the reason for joining two Prayers , he answered: He (the Prophet) did not want to put his . followers into hardship

This reason has also been narrated in Shia traditions . Traditions narrated from Imam (Ja�far Sadiq (a . s

[also mention this point . [۳

The narrators of praying two Prayers together are not limited to Ibn Abbas and Mu�aath ibn Jabal only . al-Tabaraniy says that Abdullah ibn Mas�ood said that the Holy Prophet (a . s) allowed praying Noon and Afternoon Prayers and Evening and Night Prayers together , so that the Ummah may not have to bear undue hardships . [[۴

The same has been narrated by Abdullah ibn Zubair . He narrates that the Holy Prophet (a . s) although he was not in traveling , prayed together so that his Ummah [should not face hardship . [۵

This narration is from one of the many traditions of the Sunnis and also in the exegesis of Quran that says to pray the Prayers separately is recommended and if we at any time realize that by performing this recommended is going to affect the performance of the worship itself then according to the guidance of the Holy Prophet . we can leave it and pray two Prayers together

Life in the present age in many parts of the world has become such that to perform this Recommended act has become difficult and many times its result is that some people are unable to perform the Prayers . In such circumstances one can take the benefit from the guidance of Holy Prophet and for performing more important work one can pray two prayers together . The view of many Sunni jurisprudents is the same , but because of some reasons , they remain away from this

. view

? How do Prayers keep a person away from sin

Question: According to Quran�s point of view one of the effects of Prayers is that it :keeps one away from sins and unlawful things . Because Quran says

And keep up prayer; surely prayer keeps (one) away from indecency and evil� [[Surah al-Ankabut ۲۹:۴۵

Then also we see that many people who pray commit sins and evil deeds and there is no effect of prayers on their words and deeds . Then what is the meaning of the ? above-mentioned verse

Answer: First of all one should remember that for a person to remain away from sins , the primary thing is remembrance of Allah and Faith . One , who forgets Allah , does not think about his actions and character and to fulfill his desire never thinks of any limit . The opposite of this is that the remembrance of Allah keeps us away from sensual desires . The remembrance of that God who is All-aware of our small and big . deeds and whatever we think , He is all-knowing

To control unlawful desires , the natural and straight way is to remember God , to know the status of godly people , to remember the punishment meant for sinners and . to remember the rewards for those who follow the divine commandments

:The holy Quran describes the godly people in this way

Men whom neither merchandise nor selling diverts from the remembrance of Allah [and the keeping up of prayer and the giving of poor-rate� [Surah Nur ۲۴:۳۷

)Commander of the faithful Ali (a . s

:gave special importance to the remembrance of Allah and says as follows

Allah the most High has created lights in the hearts of his servants , due to that� shining their ears start listening and eyes start seeing and they leave enmity and [mischievousness and obey His commands . �[۶

Imam Ali (a . s) in these sentences said that �forgetfulness� is the disease of the heart and deafness and blindness , which make the human beings rebellious , frightful , quarrelsome and inimical from the true and right path . In comparison to this your property is the remembrance of Allah , through which your heart listens and . enlightens , which bring the sensual desires under control

On the basis of whatever is said above , one who is unmindful about the rewards and punishment of Allah , is like a blind and deaf , who rides an untrained horse . certainly the horse will hit the stones and fall into a pit , but those people who are awakened and their hearts remember the Lord; they closely observe the results of their deeds . They listen to the truth with great attention and keep their sensual desires under . control by remembering the Almighty

:Imam Baqir (a . s) addresses one of his friends in this way

Always remember Allah , because His remembrance is a hindrance between a� [person and unlawful deed . �[۷

:Asbagh ibn Nubata says the Commander of the faithful (a . s) said

Remember Allah on two places , one at the time of�

distress and when you are about to commit a small sin , and to remember Allah at the time of sin is more important because His remembrance is a hindrance between the � . person and the sin

It is apparent that there are different stages of remembering Allah , and they are never similar . Sometimes he reaches the stage that insures a person against all sins and due to this his involvement in sin naturally becomes impossible . These are people who remember Allah with a peaceful heart , awakened heart , enlightened eyes , . hearing ears and obedient soul

Many people remember God in a middle stage . For example there are some people who commit some sins , but in any way they do not shed the blood of others , or usurp the property of orphans , or defame others because they know the punishment for . these sins is very severe and their inner soul stops them from these sins

Sometimes the remembrance of Allah is so less and hazy that it becomes apparent only in leaving of sins . Many times the stronger factors , makes its basis effectless . But if the remembrance of Allah is practiced even if weak and defective , it can protect . a person from many sins

Prayers is the source for the remembrance of Allah

One of the secrets of Prayers is that it inculcates the remembrance of Allah in man :and Quran itself says that it is one of the purposes of Prayers

Therefore serve

[Me and keep up prayer for My remembrance� [Surah Taha ۲۰:۱۴

It is apparent that Prayers is worship and it should be performed with the purpose of . nearness to Allah , which is why it is naturally the cause for the remembrance of Allah

The person who is praying expresses those sentences by his tongue which makes him attentive towards Allah and it is the source of His remembrance . For example in the Surah al-Fatihah , which we recite in the Prayers , we praise Allah and His attributes and after this in his holy realm mention the different servants� supplications and it is . also same for other recitations in the Prayers

The effect of Prayers on our soul is that it makes our spirit stronger and makes us remember Allah , and this remembrance as we have told earlier has different stages . Those people who do not refrain from many sins and are careless and due to sins . they do not remember Allah

In other words , the saying of Quran that �Prayers protects the person from sin� does not mean that the person who prays Prayers becomes immune from sins , but it means that it is the cause of remembrance of Allah and it also diverts a person attention towards the Lord and the natural effect of this type of remembrance creates a spirit in the worship and refrains him from sins . But it is also possible that if a person is less attentive towards Allah , the other factors

may remove the spiritual effect . The conclusion of this discussion is that if the Prayer is prayed in its proper way , it will have an effect on the person to make him resist sins . Sometimes this effect is strong and sometimes it is weak and there is variation due to the difference in sins and difference in Prayers . When the Prayers are prayed with humility and perfection , his training and restraint from sins is stronger .

Prayers of those who pray practically stops them from sins and along with this help in refraining from other sins because the worshipper has no option , that for making his Prayers right and acceptable , he should refrain from many sins . For example one of the conditions of Prayers is those things which are necessary in Prayers should be lawful . This makes the worshipper leave many things , because it is very difficult that a person who prays makes sure that all the things required for Prayers be lawful and in other things is not worried about lawfulness .

From whatever is said above it is proved that those who do not pray , as a result of non performance of Prayers they also fail to perform other worship acts like fasting , Hajj , Khums and Zakah . They do not differentiate between Halaal and Haraam (lawful and prohibited) , clean and unclean . While those who at least pray , refrain from some sins and those who perform this worship in

. a better and perfect way refrain from most of the sins or all the sins

In brief Prayers have a training effect on the person who prays , whether this effect be comprehensive or weak , it depends on the performance of Prayers and upon its . manner and spirit

? What is the purpose of Prayers of Ayaat

Question: Why should one perform Prayers of �Ayaat� during lunar and solar ? eclipse , earthquake , storms or thunder

Answer: Performing Prayers of Ayaat during lunar and solar eclipse is due to two main :reasons

Usually the Sun , Moon and their working are astonishing for man . The shining (١) (golden) rays of the sun give life to all the animals and plants . The moon moves according to its accurate and disciplined way and with its first ray reduces the . darkness on the Earth and brightens it for us

These great and surprising things had a great effect on the past people and a belief was created in their mind that apparently if these (Sun and moon) have power on animals , plants and trees they also affect the destiny of people and they are their creators; and from that time worship of Sun and Moon came into existence and people started having faith in them . They accorded divinity to the Sun and the Moon while it belongs only to the Lord Who actually is the Absolute Creator of this whole . universe

The greatest blow dealt by Hazrat Ibrahim (a . s) on these false beliefs was that all the planets and heavenly

. bodies were subservient to the law and system of the universe

The setting of those shining bodies and their going away in darkness is the biggest proof of their limitations; and when a thing itself is limited and subservient to other things and does not have the power to continuously give light to the Earth it proves . that it in not God and it is itself a creature

The eclipse of Sun and Moon is a sign that they are creatures and to be limited in front of the Creator is itself a proof and from this we come to know that these planets that give light to other creatures , do not have much power . That is the reason that sometimes some things come and stand in front of them and stop them from . performing their duties

That is why the Solar and Lunar eclipse is the best proof of their being creatures and . being limited before the Almighty Allah

When we see the Solar and Lunar eclipse (an incident which shows that these bodies are under a strong and supernatural power , such an incident creates faith about the real Creator in our hearts , in Whose power the Sun and the Moon and the whole Universe is) . So it is necessary for us at that time to convert this faith into practice and by praying the Ayaat prayers put our forehead in the holy court and show our inner . beliefs

That is why Hazrat Ibrahim (a . s) on the

setting of those luminary bodies concluded what we conclude from the solar and lunar :eclipse , and promptly said

Surely I have turned myself , being upright wholly to Him who originated the� [heavens and the earth , and I am not of the polytheists . [Surah Anam ۶:۸۰

Whenever there are some heavenly phenomena and extraordinary things occur , (۲) many people try to find refuge and to remove the effects of these incidents , think . some way out

Islam has made it obligatory to perform the Ayaat prayers during Solar and Lunar eclipse so that people may remain away from superstitions and divert their attention and intelligence towards the fact that He is the source of all the phenomena in the . Universe . This Prayer gives one peace of mind against such incidents

? Why should women cover themselves in Prayers

Question: When Allah is aware of all the hidden and apparent things , why it is ? necessary for women to cover themselves during Prayers

Answer: There is no doubt that Allah is aware of everything and all conditions and hidden and apparent are not applicable to him . He is not a stranger to His servants . We human beings while worshipping feel that we are in the presence of God , we talk to Him , and supplicate Him . The person should wear the most appropriate clothes and it is obvious that the appropriate and perfect dress for women is that which befits their chastity and which gives the best reflection of themselves . During worship such type of

clothes are best suited . For men also it is not that they could pray naked , it makes the prayer invalid and is against the spirit of worship and respect of Allah , but it is better that along with necessary clothes we should pray with clothes that show respect , for example it is not good to pray just with an undergarment . One should also wear .shirt� etc over it

? Why are Alcoholic drinks impure

Question: Why have the Ulama (learned) declared that alcoholic drinks are najis (impure) , whereas it cleans many things from the effects of contagious disease and ? kills many bacteria then what is the reason of it being impure

Answer: Basically those things in Islam which are declared as najis (impure) have :different reasons

From them some are najis due to their ingredients and because of them many disease take place (for example urine and blood) that is why Islam has considered .them najis and instructed to refrain from them

In the other sphere come those things , which are not apparently bad but are inertly bad and that is why Islam has stated them to be impure . For e . g . infidels � it is possible that a Kafir (unbeliever) may be clean and tidy , as it is told in the answer to a question later that they are deviated according to faith; that is why he is impure on a spiritual basis , which cannot be removed by apparent cleanliness . To safeguard the , beliefs of Muslims

Islam has stated the infidels to be impure , that Muslims can be stopped from intermingling with them and save their spiritual cleanliness . If the infidels were not considered impure and it was allowed to intermingle with them it was possible that many people who do not have strong faith would have been impressed from their [sayings and thinking . [۸

Free intermingling with infidels would result in their penetrating into Islamic societies so restricting intercourse with them would protect the Muslims from any possible .danger from them

Thirdly are those things in which the above impurity is not there , but they are source .to many social and personal problems for e . g . the alcoholic drinks

It is correct that alcoholic drinks clean the contagious effect , but alcoholic drinks cause many evils . To stop those evils Islam has declared it impure . People would thus remain away from it , because it is natural that by not using something made from [alcohol will creates hate towards it and this itself is war against alcoholic drinks . [۹

? What is the difference between Perspiration and Urine

Question: Urine and perspiration , both are released from the body which is in excess , then why one of it is najis (impure) and the other pure ? Whereas , it is said that both ? have similar chemical composition

Answer: We should keep in mind that though both urine and perspiration are similar in chemical composition in some aspects , they are also different in some aspects and it is possible that

due to their difference in some chemicals two different commands are given about them . Because as we shall see there is a poisonous substance in urine which is absent :in perspiration . We shall explain it as follows

The following things are present in Urine: Urea , Calcium , uric acid , Potassium , Creatinine , Phosphate , Ammonia , Sulphates and Sodium Chloride . Whereas the .components of perspiration are much less

Incidentally perspiration that comes out from the pores of the skin , soon evaporates , and this evaporation stops the growth of bacteria on the skin , whereas it is very much possible that different types of bacteria remain in urine . On this basis it is understood why Islam has considered perspiration pure and urine impure . Its reasons are as :follows

The colored matter which is present in the chemical composition of urine , in it the poison is much more than in perspiration and such a substance is not present in .perspiration

.The urea in urine , which has poison in it , is much more than urea in perspiration

As perspiration evaporates from the skin , it does not leave any scope for growth of .bacteria

From many aspects the density of urine is more than that of perspiration . It may be ten times denser than perspiration . That is the reason that one is harmful and the .other harmless

It is very difficult to avoid perspiration and it will create a lot of difficulties , whereas it

. is not difficult to control urinating , and this itself is a difference between them

? What is the Philosophy of bathing the dead body and bath for touching the dead body

Question: What is the philosophy behind bathing the dead body and the bath for one who has touched the dead body ? What is the reason that when a person dies he should be given a bath in a special way and before being bathed if a person touches ? (the dead body he also has to take a ritual bath (Bath

Answer: As we have told many times the logics behind some laws are not clear to us , but due to the passage of time and due to intellectual advance of humankind and progress of knowledge some logics are cleared to us and it is possible that in future as . knowledge increases the Islamic laws will become clearer to us

As for the point raised in this question: We can say that the necessity of ritual bath to the dead body , one of its reasons could be that as all communities respect the living . people the same respect is accorded to their dead

Although Islam has removed all superstitions about the dead from the past people and Ummah , it accords respect to the dead by bathing , shrouding and burial . In this . way bathing the dead body is a kind of respect

In other words Islam gives importance to the extraordinary value of a person and it has doubled the value of the person due to its different resources and sayings , and this status

remains for a person after his death also and according to Islam no one can insult the dead body of a Muslim , so much so that no one should even insult the grave of a .Muslim

To give bath , shrouding and burying a dead body is the sign of a respect for him , such .a respect in which there is no superstition

According to Islamic point of view , death is not the complete end of the life of a person but it is a new world , new life , and it is one of the doors to reach the merciful Allah�s . That is why He orders to clean the dead body and make him wear a simple and clean cloth and bury him under the earth , so that this action becomes the sign of the eternity of the real life and a sign of continuity . This is the philosophy of the ritual .(bath (Ghusl al-Mayyit

Now the bath of a person who touches the dead body: Before we give its real answer , :it is necessary to mention some points

When a person dies , there is sadness and depression in the near and dear one�s and they cannot see their relations cut off from them suddenly . The relatives who have love and attachment to the dead person , after his death also they like to kiss .him and take him on their lap

This point is also clear that due to illness or due to the

end of defensive power , different types of poison are released , generally the dead body is mixed with different types of bacteria and to go near the dead body has some . effects on the health of a person

Islam has never waged a war against emotions and feelings of a person and never turned a nelson�s eye to a person�s natural movements . Islam has guided . towards a special way

:After pondering on the above points we can conclude the following

To save all the people especially all the relatives from different types of bacteria and diseases , which can penetrate to the people from the dead body and side by side if Islam prohibits to touch the dead body , it will hurt the feelings of the relatives , Islam has put a condition on them , it means that those who come in contact of a dead body . , should take a bath

There is no doubt that this condition restricts the living to come in direct contact of the dead body , at the same time it is not hurting the sentiments of the people . And due to this religious condition , if people touch the dead body then perform the bath by which . the possible bacteria will be removed , which is a simple and best way

It is possible that some people may object that due to the touching of the body , bath becomes wajib (obligatory) and its purpose is to stop diseases and impurities , then why

after giving the bath to the dead body , bath Mass al-Mayyit , (bath for touching the dead body) does not become wajib ? But this objection seems to be baseless and its answer is crystal clear , because the dead body is given bath with water mixed with berry leaves and then with water mixed with camphor and finally with plain water , it�s a way to clean the dead body from its contagious effects and due to this the dangers which were there before giving the bath are not present any more . After sometime the dead body is buried and there is no possibility of new bacteria coming . into existence and penetrating into the human body

Whatever is said about the bath to the dead body and bath for touching the dead body is one side of the philosophy . It is possible there may be other points also , which . at present are invisible to us

? Why Are illegitimate children kept away from some posts

Question: Whereas we know that the children born due to illegal relations have no role in their illegitimacy and have not committed any sins , then also according to Islamic traditions they are not treated fairly . And they are not allowed to take the important posts like that of a judge , Imam al-Jamaa�ah (leader of the . congregational prayers) and Marji (religious authority)� etc

Why a person who has not committed any sin , just because the fault of his parents , should be ill-treated and kept away from important posts in the

? society

Some people also say that such children will neither go to paradise nor see any goodness . Is it right ? Whereas we also know that Allah will not write one person�s ? sin in another person�s account

And no soul earns (evil) but against itself , and no bearer of burden shall bear the [burden of another� [Surah Anam ۶:۱۶۴

Answer: Before we give the answer it is necessary to discuss the following points . which are the basis of this topic and then we can conclude from it

Due to illegal relationship , the relation between father and son is finished from the point of view of law and economics and thus it cuts off the family relationship and sentiments , which is the basis of a society . Sometimes the female does not know that from the sperm of which man she had become pregnant . In this way a child does not know his father , grandfather , grandmother and relatives . And generally many ethical , psychological , social , training , family , financially and sentimental defects come into existence because of it . This is the reason that the Holy Prophet (a . s) and laws makers of the society prohibited things , which are against sanctity , the Sharia . also prohibits the illegal relationship

In every community there are rules of marriage; that is why to establish illegal relationships is against the law . This is the reason that the person doing this type of deed feels guilty due

to this , which stems from the sinful soul and has bad results , which arise from this type of deed . And when a person repeats this deed or due to other factors the guilt of the person becomes less or if the fornicator does not have the feeling of guilt , then also there is a thief present in his inner self , and he become ill mannered , breaks the . law , and deviates

According to the law of inheritance , like the other physical effects , inner qualities and thinking of the mother and father is also transferred to the children . In the same way the special traits of the parents are transferred to children like the color of eyes , hair , . shape of the eyebrows etc

In reality inheritance is the base for a person�s future and makes the personality of . an individual and prepares the ground for them for their good or bad fortune

:From these points we can derive the following results

Illegitimate children inherit bad manners , breaking of laws , and sins from their parents . For them the ground for sins and crime is more feasible . As compared to others they are more prepared for sins and if they personally get wrong training or if the environment is not good , then it is enough for them that their polluted soul , like . sparks beneath the ash become fire and burn their good fortune

As for the question about social posts for illegitimate

persons , it is a logical precaution for the protection of social good on the basis of whatever is said above about their psychological state . Islam gives much importance to persons who are supposed to take these social posts , for acquiring the confidence of the people . Therefore those families which have some defects or whose past is not . praiseworthy have been deprived of posts that require spiritual purity

But we should not be that a person of illegitimate birth has the license to commit all sins and go against the Sharia , and that he be deprived of true Islamic teachings and training , and he by following the right principles cannot be fortunate � No , it is not . like that

Illegitimate children also like natural and lawful children are free to choose the right or wrong path . They also with their intentions and powers can choose the path of righteousness and goodness and acquire salvation and be one of the Heavenly people . It is not that they are born criminals and at any cost cannot be freed from the web of :crimes and sins , but as Imam Sadiq (a . s) has said

When an illegitimate child is prepared to perform his duties and able to do work of training , if his deeds are good he will get rewards for it and if he does bad he will be . punished

Although the rebellious nature of illegitimate children (which have more interest and are more inclined to break

the laws and commit sins) makes it difficult for them to avoid sin , and it is also difficult for them to perform their duties , but if they go against their desires and follow the orders of Almighty and right principles they will be given the best of the rewards.

That is why Islam reproaches illegitimate children . It is so , to make them aware that they are facing a dangerous situation , they should fulfill their duties , remain away from sins and take precautions . It does not mean that knowledge and training has no effect on them and they will certainly go to Hell.

In other words those children who are illegitimately born are like those children who are born to the parents having diseases (T . B , and sexual disorders) . These children have more chances of contracting these diseases and if they are not cured as early as possible they are more likely to get these diseases . This is the reason that to protect the interest of the people , those children who are likely to contract the disease of T . B should not be given jobs relating to food etc..

Like the ill parents , illegitimate children are also prepared to break the laws and fall into crime if their training and studies are not provided in the right environment and healthy intentions . It is possible they may fall into a great depth and ally with the criminals . For those reasons

in order to protect the social cause , precautions should be taken that they remain , . away from some posts

Although it is wrong as some people think that illegitimate children will never be happy , lucky and acquire salvation . They can also be fortunate and happy like other people , but as we have told earlier their inner self in comparison to others is not favorable for this; that is why they should be stricter and take more precautions . Just as it is not necessary that consumptive person�s son should also be consumptive; may be he follows the rules of health becomes stronger than other people and may remain away from the diseases . The result is that the ground for sins is not necessarily proof for . doing them but with strong intentions and good training it can be avoided

It is important to mention that such illegitimate children if they remain staunch on the good path can acquire higher positions and a better life because they have practiced . more self control

The Harmful effects of Pork on the Health of a person

Question: What is the harm in eating pork , that Islam has prohibited it , whereas ? Christians consume it with delight

Answer: The present age has realized that pork has many unimaginable dangerous effects . One who eats pork is affected in a dangerous way . It is also bad from the ethical point of view , which comes into existence with the hormones , and also many more health matters . Here we will point to one harm

a disease called Trichinosis; whose cure has not been found and it is interesting to , know that whatever you are going to read below , is an article from an American . research center which was sent to us through Dr . Muhammad Gufrani

A dangerous disease caused by pork

The doctors of health centers have received reports from patients who have trichinosis and now this report shows that this disease has spread a great deal and . the incidence of this in the society is much more than it was thought

Trichinosis is a common disease caused due to a small hair-like worm , which itself is a type of earthworm . This worm lives in pigs and other animals . It is possible that those animals that suckle their young one�s , by eating pork may contract this disease . But in this case human beings are more prone to this disease . For example bear by eating the intestine of the pig gets this disease and hunters who use the meat of bear also . get this disease

Generally when a person eats meat that is not cooked properly he gets infected by this disease . No one can say surely that pork used by him was properly cooked as now also we see the incidence of those who are using it . It has come to light that before consuming pork , it was prepared with some ingredients to remain safe from the worms , yet people have suffered . The writer of the

. article has pointed towards it in the end

From the above said article , we come to know that twenty-five million people are ingesting these worms into their body . Only one group from them has been diagnosed , but there are thousands of incidences , which are not known to the doctors .

It is expected that twenty-five million people are infected with this disease and ۱۶ , ۰۰۰ have publicly announced their illness , from which ۵٪ have died due to the severity .

? Why is an unbeliever impure

Question: What is the logic behind the Islamic point of view that followers of other religions , and in short the Kuffar (unbelievers) are impure and they cannot keep social contacts with Muslims although in cleanliness they are ahead of some Muslims ? Apparently it is wrong to reply that mixing with unbelievers might misguide a Muslim and with their discussion and sayings they might deviate the Muslims and boycotting them would bring them towards Islam . This should be removed as Islam is the religion of broad-minded , it is not a religion in which eyes and ears are closed .

Answer: Firstly it is true that Islam is broad-minded faith and not of where eyes and ears are closed , but if the purpose is that Islam belongs to only one group , then naturally it is not so because Islam is the religion of the whole mankind and if the purpose is that broad minded and intellectuals are more acquainted with Islam , then it is true .

But this cannot become its proof that Islam turns a nelson�s eye towards people . with less knowledge or educated people and should not consider their state

Now we are coming towards the real question . As it has been pointed unbelievers are unclean by a type of spiritual impurity , whose body is also unclean and they are impure , it is to protect the beliefs of people , who very soon accept the effects of others and get astray and this is not something new . Preachers have always recommended to the common people to keep away from polluted and went astray . people and after all Islam has announced that unbelievers are impure

We do consider that Islam under certain conditions gives the permission for economic , business relations but has not given the permission for eating together or in other words Islam wants that Muslims may keep relations with them and make profit and side by side remain protected from their beliefs and ethics , which can reach to the . people while intermingling with them

Here it should not be misunderstood . We are not saying this that broad minded and educated people , who do not fear that by socializing with the unbelievers there will be no danger of going astray , or spoil their ethics , they can stay with them completely and are exempted from the above rule . No , it is not like that . The orders of Islam do not have any special angle for anyone and

to be sure that the limits of Sharia are protected . It is necessary that for the generalization this order be maintained , because if it is not like that , then every person will assume himself to be educated and maintain relations with unbelievers (. and the laws and orders of the Sharia will be subverted . (Think for a while

Many unbelievers do not refrain from impure things like blood , pork and alcoholic drinks; and naturally their whole life is unclean . To remain safe from those impurities Islam has announced that they are najis (impure) , so that those Muslims who by . intermingling with them have the possibility of becoming impure may remain safe

? (What is the purpose of Jizya (capitation tax

Question: The purpose of the prophethood of the Holy Prophet (a . s) was to guide the people and show them the right path which is connected to spiritualism , whereas on the other side we see in the Islamic laws that it is not according to the real purpose of :Islam (to guide the people on the right path) as it is revealed

If Christians and Jews are ready to pay the Jizya (capitation tax) , then free them� � . . Whereas Jizya (capitation tax) itself is diverting towards materialism

? Why does Islam give such a permission that they remain on their false religion

Answer: From the things of pride for Islam is that it does not force anyone to accept :this religion without having liking , and half-heartedness , As Quran says

There is no compulsion in

religion; truly the right way has become clearly distinct from error . [Surah Baqarah ۲:۲۵۶]

The philosophy of this great verse is also clear . As Islam has invited towards itself through logic and proof and it is war against foolish and superstitious things , its only weapon is to explain the truth and express in a general way . Why after having such a strong weapon , which can attract an open mind and logical people , it should force the people ?

Basically for real faith some special things are required if a person does not acquire them through perception and far sightedness , then it is difficult for them give it a place in the heart and if forcibly faith is thrust upon them . So it is limited to the tongue and would not have taken them with their heart and whenever factors of enforcement are not there , a person may revert to his earlier condition .

Such type of faith is not profitable to Islam . Islam wants to give such training to the people that they should remain attached to the principles of Islam until their death and should not be strayed for a moment also , and such type of faith cannot be achieved without logic , proof and open mindedness .

The purpose of Jihad in Islam - defense from enemies -is itself a topic , which should be discussed separately , whereas Jizya (capitation tax) was a fixed tax paid by the People of the Book (Ahl al-Kitab) every

year to the government . The reason to levy this tax was , as the administration was under the Muslims and the unbelievers were in minority the Islamic government was forced to take care of their protection , their administration and safety . It was necessary for those who had not accepted Islam , to take a justified tax from them and spend it on their life and safety of their wealth . To protect the life and wealth of people the Islamic government was forced to keep the army on strategic points , which accrued huge expenses . To meet this expense the only way was to acquire money from the people and spend it for their own welfare . Especially when there was . war against the enemies , the non-Muslims did not send their men

We have many historical facts , from which we come to know that this tax , which is generally less was not to put pressure on the non-Muslims , but its purpose was to :give peace and for safety measures . We give some examples for it

When Abadah ibn al-Samit invited the commanders of Egypt towards Islam , he said :to them

It depends upon your wish that after studying and pondering accept Islam and if you don�t want to become Muslim then give the Jizya (capitation tax) and live under the protection of the Muslim government . Till we are there and you are there , we will behave with you in such a way that each other

will be happy . We promise you that we will protect your lives , wealth , property and . land and whoever will cross the border , we will fight against them

When the Muslims were victorious over the Romans and many parts of Shamat came under their control , the people of Hims (in Syria) accepted to pay the Jizya (capitation tax) . Afterwards , the Muslims due to some reasons cancelled the treaty , which was signed between them and Christians of Hims after the agreeing of both the sides , cancelled it . That is why one of the elder Muslims addressed the people of Hims in this way: �Whatever we had taken from you , you take it back from us and whatever agreement we had made , make us free from it . � The people of Hims answered: �We will never separate from you . Your way and style is much better than the Romans . (If you accept) we will fight against the Roman army by joining the Islamic . army

The quantity of Jizya (capitation tax) applied by the Holy Prophet (a . s) for the Christians of Najran clarify our stand , because it was decided that they will give yearly three thousand Hilla (the price of each Hilla was forty dirhams) , to be paid in two installments . Two thousand Hilla in the month of Safar and one thousand Hilla in (the month of Rajab . In the same way the Holy Prophet (a . s

had a treaty with the people of Ezra on the condition that they will pay one hundred . Dinars every year

For the safety of the life , wealth and property of the enemies , this tax was nothing . for them

:Note by the editor

Rather this was a blessing for them . The important point is that war costs life , injury , hardship , loss to the family of a bread winner etc . It is a very painful affair . Therefore , the capitation tax should be seen as a great favor to those who were exempted from . fighting on the side of Muslims

The Dress of Ihram

Question: Why it is necessary that the cloth of the Ihram should be such that is not ? worn usually and should be unstitched

Answer: Hajj is a social worship , which should be performed with complete independence . To keep this purpose in mind during Hajj wearing of a two piece of cloth�s is enough , and prohibition of wearing casuals and formal dresses is there because they are distinguishing and create differences and sometimes are signs of pride and show-off and thus this desire of the human beings has come out practically , that one day the human beings will have to remove all the factors of pride and show . off

In other words , Hajj in the eyes of Allah is the best way of showing that human beings are equal and thus it is necessary to remain aloof from all the formal and casual , clothes

due to which differences arise and they should wear two pieces of clothes and all . people should look alike in this grand ritual

? Why is the meat of Sacrifice Wasted

Question: What is the purpose of Sacrifice in Mina , whereas much of the sacrificial ? meat is not used properly and has to be buried

Answer: As we know , on the ١٠th of Dhu�l-Hijjah in the rituals of Hajj , it is obligatory to slaughter an animal in Mina . This is one of the duties to be performed and one of its . (aims is that it reminds us of the sacrifice of Hazrat Ibrahim (a . s

The incident of Hazrat Ibrahim (a . s) , the friend of Allah is that for the perfection of Ibrahim�s soul and to prove his sacrifice and show his position Allah commanded him to sacrifice his dear son in an extraordinary way on the land of Mina . Without any doubt this was an examination and its purpose was to prove the capability of this man . Ibrahim (a . s) carried out the order and later thinking that he has slaughtered his son , when he removed the blindfold he saw a slaughtered sheep in the place of Ismail (a . . (s

The obedience of Hazrat Ibrahim proved spirit of sincerity . Obedience , courage and the spirit of sacrifice was so strong and powerful in Hazrat Ibrahim that he was able . to control his fatherly love and emotions

The pilgrims of the House of Allah by sacrificing an animal commemorate

Hazrat Ibrahim�s sincerity and strong faith and his sacrifice enlightens the hearts; and in this way gives us the lesson of sacrifice and practically says that those who sacrifice everything in the way of Allah are the godly people , as that elderly person . did , this is one of the secrets of sacrifice on the day of Eid

Now we will see what the view of Islam on the meat of sacrifice is . Is there any ? responsibility of the Muslims on this issue

To answer this question we will see what Quran says about it and whether it also :applies to all the Muslims who sacrifice animals on the day of Eid in Mina

Then eat of them (sacrificed animals) and feed the distressed one , the needy . �� [[Surah Hajj ۲۲:۲۸

:And it also says

Eat of them and feed the poor man who is contented and the beggar� [Surah Hajj� [۲۲:۳۶

It is a verdict in Practical Laws that pilgrims of the house of Allah should divide the meat into three parts: one part should be used personally , one part be given to the . Mu�mineen (believers) and one to the needy

It is clear from these orders that the purpose of the sacrifice is not only spiritual . benefits but also that it should be used in such a way that it is not wasted

Now it is the duty of Muslim pilgrims and the Islamic government that they should make such arrangements that this meat is not wasted . In the present time

such refrigeration should be provided to protect the meat from being buried in the . ground and slowly should be utilized for food purpose as the holy Quran has said

In the past when the number of Hajjis were not so many , the meat of sacrifice was properly used . As due to convenient transport , number of Hajjis has increased , that is why with the help of modern amenities , the meat should be protected from wastage and the welfare of the Hajjis , and the Islamic purpose should be kept in mind and that is the duty of the Islamic governments and Muslim intellectuals that they should give Islam a practical appearance and should stop all kind of wastage and if any problem arises , then it is not the deficiency of divine law . The fault lies with the [Muslims . [١٠

? Why iS iT forbidden to read the deviated books

Question: When Islam is the religion of knowledge , why does it forbid reading ? deviated books

Answer: Without any doubt , Islam is the religion of learning and knowledge and it encourages people to acquire and spread knowledge . The progress of a person or society depends upon acquisition of knowledge but side by side Islam pays attention to the basic point that just as there are dangerous factors of materialism in society e . g . to protect from it , it is necessary; in the same way to protect the mind and spirit . from factors of going astray is also necessary

In today�s culture , people are

free , to accept any belief or view with the only condition that it should not be against the material principles of the society . This is not so in Islam . Islam wants that such a society , which comes into existence , should progress spiritually and ethically . This aim will not be realized unless and until it fights against the factors against ethics and spirituality , and that it should not have effects on the lives of the people . By paying attention to this basic point , we come to know that those books which are strayed and which spoil right thinking , faith and healthy ethics have been banned . If all the people are given the freedom to read these types of books what is the guarantee that their thinking and ethics would be safe ? We should not underestimate propaganda and the power of propagation . There are many youths who after reading strayed books , and novels based on love , sex and crime have fallen in the pit of bad manners . and unethical practices

That is why Islam has not permitted publishing of strayed books freely so that all can read them . Although Islam encourages knowledge and its acquisition , it has not forbidden those people who have the ability to differentiate between right and wrong with the help of their powerful intelligence . Islam has not banned the learned people from reading these books but it is wajib for the scholarly and learned people

so that they can understand the logic of those people and then refute them . By acquainting themselves with the ways of propagation and logic of the enemies , they can find appropriate ways to rebut them .

There were many discussions in the history of Islam between the religious leaders and followers of other faiths . The author of al-Ihtijaj[11] and many other authors have collected such types of discussions in books . This is itself an example that Islam has not banned the strayed books for the learned people and has not opposed knowledge . The religious leaders have always answered this type of faith not by killing those who follow that faith but by logic and free discussion .

Why cannot the Holy Quran be given to any non-Muslim ?

Question: Our heavenly book , Quran is a spiritual guide and mentor to different kinds of people and human societies . To achieve this purpose it is essential that it should be accessible to all the people of the world (irrespective of their faith) , so that he can benefit from its teachings and move on the path of truth and sincerity . But we find in Islamic Jurisprudence that Quran cannot be given as a present to non-Muslims nor it can be given into his custody .

Answer: When the purpose of giving the Holy Quran in the possession of the non-Muslim is to guide him and make him aware of Islam and convey its message to him and make him attached to it , and if this purpose cannot be achieved by its

translations , then in this situation there is no prohibition in giving the Holy Quran to a non-Muslim , but if no purpose is in view then it is prohibited , because the greatest witness of righteousness of Islam and everlasting miracle of the Prophet of Islam is the Holy Quran , which is shining on the peak of the times in the form of a living document and to get benefit from it there is one way that it should be printed in a nice way and should be distributed in the whole world , so that people seeking the truth , may acquire knowledge of Islam in the light of its verses . This itself is witness on the verses of Quran that this is put in front of the people of all times and everywhere in the world and invites mankind to ponder and study it .

The Holy Quran commands the Prophet (a . s) that in the middle of war also if a non-Muslim tends to listen to the words of Allah (the Holy Quran) then it is a must for the Prophet that he permits him to come among the Muslims and listen to the words of Allah and if he tends to go back , he should be allowed to go to his former position . [[Surah Taubah ۹:۶]]

To the extent it is necessary for every Muslim that he protects the honor of the Holy Quran , and whenever there is apprehension that a non-Muslim may act or do

something regarding the Holy Quran , which can be termed as insulting , in such a situation we should not give him the Book of Allah . And if he had the Book with him beforehand , then by whatever possible means it should be recovered from him . When Muslim jurists say that Quran cannot be entrusted to non-Muslim their opinion is based apparently on this kind of situation and not in the situation when guidance of .a non-Muslim is intended

In short , the Holy Quran should remain away from the reach of polluted hands , with .this exception when there is likelihood of their guidance it can be presented to them

(The reason of strictness in proving certain sins (crimes

Question: Why are four witnesses required to prove a sexual crime ? Does not this ? strictness cause increase in such crimes

Also when a sane person confesses that which is detrimental to himself , that admission with be efficacious that law that kind does not exist here . And if a person himself confesses to have committed adultery then for three times his confession is ? not accepted and is accepted only after he confesses the fourth time

Answer: In principal , regarding sexual crimes the laws of Islam have special conditions in which many points are taken into consideration . On one hand there are very severe punishments prescribed for such kind of crimes , which start with lashes .and exile and at times end with capital punishment

But on the other hand , it had been made difficult the

way to prove this sin . For example to prove this sin , the number of witnesses required are double than those required in other types of crimes and any person confessing the crime once is not considered sufficient .

These two views getting reciprocally linked (i . e . the punishment to be severe and strictness in case of proving the sin) gives a special status to these penal laws . And in that way these laws prevent people from perpetrating this type of crime . These laws create psychological barrier in the followers and they keep away from performing such acts . But then too for all practical purposes these laws do not include many people in this punishment .

In other words the real purpose of these types of laws is to prevent people from perpetrating the sin but not to give them death penalty or to finish them off . This effect is created because of the punishment being so severe because the person who commits this sin always every moment has the scene of severe punishment in front of his eyes . And thinks that as a result of some unexpected situation his sin would be proved . On the basis of this he gets frightened and terrified and this fear and apprehension prevents many people from committing such a sin .

Mostly it is seen that for committing a greater sin (e . g . to sell intoxicants and drugs) in special circumstances severe punishments such as death penalty are prescribed .

Though these punishments are prescribed in some special situations . But the . apprehension has sufficient effect in the minds of the perpetrators of those sins

The conclusion of this discussion is that these types of penalties are prescribed to effectively prevent crimes and sins and along with that it does not entangle too many people in its grip . As a result death penalty may be given to only one or a few persons , but it causes great effect in the minds of other potential criminals and this fear is . enough that one day they might also get caught

? Why should the animals be slaughtered in a particular way

Question: In Islam , some rules and regulations are stipulated for slaughter of animals . For example , all the four veins in the neck should be cut and to say Bismillah etc . If these conditions are not fulfilled , meat of that animal is not fit for eating . Though many people in the world overlook these rules and use the meat of such animals and ? there is no harmful effect on them . Explain what is the purpose of these regulations

:Answer: It seems that by these regulations Islam wants to fulfill three purposes

First is to get away from the traditions of idol-worshippers who used to cut the throat of their animals by taking the name of the idol . That is why taking the name of Allah . was considered to be essential part of this slaughter

The main function of which is to destroy the thought of idol-worship and secondly

to drain out blood from the animal so that it does not remain in the layers of meat , and should not be eaten along with the flesh . Medical science of today has discovered so many harms in food containing blood . Other than this , blood is always contaminated with different kinds of germs . It is also proved by experience that food items having blood create such mentality and peculiarities in the humans , which are not preferable . Feebleness of sensitiveness , tyranny and hardheartedness is included in these.

The third purpose is that the animal should die as soon as possible and it should not suffer agony for a longer period . As this is against the spirituality , i . e . soul of humanity . This purpose is possible by cutting four veins of the throat of the animal.

This is the summary of the three purposes with regard to animal slaughter prescribed by Islam and that those purposes can be achieved by implementing these rules.

Circumcision

Question: What is the philosophy of circumcision with reference to personal hygiene?

Answer: The answer to this question is absolutely clear , because:

Many people who are not circumcised have a lot of smegma in their foreskin and circumcision is the remedy to this problem.

Statistics show that those who are not circumcised are more prone to the Cancer of penis . However it should be kept in mind that , those infants who are circumcised very early the wound could remain

on the tip of their penis if it is not attended to properly the urine tube becomes very narrow . So care should be taken that these children along with getting the benefit of this religious ritual , should not be subjected to agony and suffering which is possible . due to negligence

Philosophy of Halalah

(Woman remarrying first husband after being divorced by second one)

Question: The man who has divorced his wife three times if he wants to marry again ? with her , why it is necessary that the lady should marry another man first

Answer: Following the Holy Quran , Muslim theologians are unanimous that if a person , under certain special conditions , divorces his wife thrice , that person can marry her again only after she marries some other man first . If that man gives divorce willingly then that woman and the first husband can marry for the fourth time and till this is not . performed , the woman is unlawful to her first husband

The logic behind this is apparent and by it Islam wishes that the number of divorces should come down and remedies this aspect that the parties concerned should not take divorce as a mere plaything . And whenever one wishes can get married and :whenever one wishes can separate . Because

When a man attempts to divorce the third time and he is aware that taking her for the fourth time will depend on this it is possible that he does not divorce at all , because to attempt

or initiate divorce between man and woman is usually dependent on the hope of reconciliation and this hope becomes very little (less) on the third divorce , because nobody can force the other person to divorce and it is possible that both parties may become so much conducive that they may accommodate each other . They may agree to continue the marriage , or by the least the other husband (first one) may not be ready to divorce . This fear proves very effective on many people and prevents .them from divorcing the third time

In the fourth marriage , the dissolution of the marriage of third time being necessary and causes man to be envious or awakens his sense of honor so that , he gives up the idea of divorce . Because the sense of honor and special feeling of marital relation is negated by this act that one woman who has lived the life with him for a period of time , after divorce , goes in the possession of some other man , though it may be in a lawful way . And by putting the question of dissolution Islam has tried to create the feeling of man for the benefit of women and that the marital relation continues . And .with this correct and acceptable way has prevented the magnitude of divorces

In the end this point also should be discussed that in certain cases marriage with another person causes great inclination from the first husband , because at times

the second marriage is not harmonious to the wishes or desires of the woman . And the comforts and convenience , which was available in the house of the first husband , is not accessible to her in the house of the second husband . In majority cases it also happens that , she finds the loving behavior of the first husband was much better . Keeping these events in mind and comparing the two husbands , she gets in herself a spiritual revolution and she now understands how valuable and priceless her precious life was . However she decides with her heart , with regret and repentance , that if the situation reverses and if she again could marry with her previous husband , then as far as possible she will try to make the life pleasant and wholesome and she will keep away neglecting small things and with patience and stability she will end her non-harmonious way of life.

The psychological and physical dangers of sexual promiscuity

Question: Is masturbation harmful?

(Psychological view of a physician)

Answer: Some ignorant doctors and not so educated philosophers try to prove that masturbation unnecessarily shown as considered a taboo to young people . But majority of the letters received from patients related to this , and observations show that this is denying the obvious and a deception for youth.

Now we present an excerpt of a well-grounded scholarly treatise , adopted from the treatise of a famous expert of psychology (Dr . Shirazi) , which is a clear reply to this question.

Youths face many complicated issues,

out of which one is sex . As a matter of fact , at this stage of life , sexual desires assume a form , and after some enquiries the youth become aware that this is natural . And all kinds of sexual temptations and incitements blow fire of lust into the temperament of the youth.

In the bygone period under the influence of religious training , social system and etiquettes when youths had sexual desires , they used to subdue them and control themselves . Very rarely they drew themselves near to sexual incitements.

But in the present world , the scenes on the streets and in homes , sexual propaganda , advertisements and nudity in magazines , newspapers , cinemas and films and entertaining stories on television (which continue in many episodes as soap opera for quite a long time) all this together act as an effective role model . As a result of which , the youth of this new world face too much of sexual arousal.

This is the stage when the youths learn from the luscious youths of their age or they have nocturnal discharge and since they get pleasure in this , they repeat the factors which give them this pleasure and this slowly leads to masturbation and creates a big problem in his life.

Some physicians and experts of psychology have the opinion that masturbation is a natural act . They consider it essentially for humans and animals . But they don�t keep this thing in mind that

if this act is done repeatedly and the situation goes to such an extent that this act is performed several times a week what can be the proportion of loss to the youth with regard to his physical and psychological development . Unfortunately this habit grows to a great extent and since the tools of this are easily accessible the youth becomes habitual and it is very difficult for him to get out of this habit

The unfortunate results of this habit

Research conducted in the last few years , and specially this research and observation , which we have done with regard to two thousand youths , it is proved and universally admitted that the subject of masturbation should not be considered as an ordinary one . To explain this in detail it is necessary to mention about the .(sexual glands and organs (i . e . physiology

A sign of adulthood is discharge of semen from the cells of the testicles . In every drop of semen there are millions of male eggs and a special sticky fluid comes out of the glands of scrotum and through the tube of the semen it reaches the sac of semen .(sperm) , which is at the back of the bladder

The sack of semen gradually gets filled up and some part of semen gets absorbed in the body and helps in the development of limbs and is a stimulant to sexual desire but it is necessary that its bigger (more) quantity should get out and be useful in .producing children

Those

youths , who are less fond of sexual excitements and act on religious beliefs and laws of healthy life , keep away from wrong arousals , when their sac of semen gets filled up . Generally semen comes out in nocturnal discharge and in this way the biological .remains in the body are expelled . Therefore it is nothing to worry about

But those youth whose factors of sexual incitements are too much and who pass their days in a form of deprivation consider masturbation as the only way to give respite to the mind . And since after every sexual incitement the person tries to find solace in masturbation , he repeats this act every time . And when this act is being performed repeatedly and reaches several times a week , this psychological and physical (sexual) condition differs from the natural condition and his system of sexual balance is destroyed . The greatest sign of it is weakness in the sexual organ . Its elucidation is :that

When the fulfillment of sexual arousal is done in a natural way in the form of marriage the contemplation of sense of touch and by means of other senses , in the brain of the youth , the center of his sexual desires gets stirred up . And on the basis of the structure of human body , the effect , which is carried to the center of mind through eyes and sense of touch etc . creates sexual act , as a result the sexual act

. is performed in a natural way

But masturbation is just the opposite and it is another way in which imagination and contemplation of some special scenes and to touch a part of the body takes the place of natural factors of sexual act . In this way it creates a wrong system of action in the . orbit of sexual behavior

When this act is repeated several times and this wrong action becomes strong in the youth , it causes him to fail in having sex in a natural way . Because the natural system of sex in him is already destroyed and because of this at the time of consummation of . marriage he does not find himself fit

This situation makes him very much terrified and embarrassed; because his repeated . masturbation for temporary satisfaction has affected his personality and psychology

No doubt , in such a situation because of that act which the youth performs with force (in repetition) , which becomes the cause of his tension , embarrassment and fear and confusion , rather than relieving him from tension . However if he rejects this contemptible habit absolutely and guards his peace of mind and instead of that . adopts some good habit he definitely would become eligible to be healthy and hearty

The physical misery of those engaged in masturbation

One important point , which is worth attention here , is that as we have already discussed before , a part of semen is absorbed in the body and causes development of the youth . That becomes effective not only in

the development of his physical strength , but has great effect in his advancement . and progress

When this matter is thrown out because of repeated masturbation , then other than creating defect in the complete strength formation of sexual organ it becomes the cause of thinness , weakness in personality , weakness in desire , reduction in . strength , shyness and shortfall in the psychological strength

It will be better that , to emphasize those two subjects we go through the declaration of those who engaged themselves in masturbation , and failed in their act after marriage or do not get pleasure in sexual intercourse with the wife or they are cool in . the approach to their wives and are prey to weakness in sexuality

:A married youth has this to say

I love my wife to the extent of worshipping her , but I don�t get pleasure while� � . having intercourse with her , and this pains me

:A lady says

Three months have passed since my marriage , but I don�t understand why in the� � . (eyes of my husband I am just a log (of dried wood

:A youthful man says

Since I became baligh (mature physically) , I used to perform this shameful act repeatedly . After that I did not get success in intercourse with my wife , but when I . (am alone , just at the thought if it I get an erection (movement

When two other youths were contacted , they said that because of doing this act repeatedly we are

not in a position to do intercourse with our wives , and we are very ashamed because . of this

:One more youth said

I married six months ago , but unfortunately , because of being in the habit of this� (masturbation) , I just could not succeed in my duty towards of wife (consummation of �(marriage

It is also necessary to discuss this point that those who remain aloof and like to live a secluded life , are more prone to get into this habit , therefore it is necessary that , the youth should refrain from remaining in solitude without any reason and he should choose and select for himself good and believing friends and control or bring an end . to this risk

Weakness of personality and apprehension

Another loss that incurs to the youths because of this habit , is this that , most of them after performing this act feel ashamed and remorseful and promise to their own selves that they will not repeat it . But unfortunately when the things prompting them . become readily available , they again do it

Repeating this remorse every time and making intent repeatedly gives too much of pain to their soul . And it becomes the cause of the youth�s personality , weakens his . determinations and he becomes victim of doubt and superstition etc

In short , in the issues pertaining to sex , masturbation , by putting the system of psychological response of action on the wrong path creates disturbance in the sense of pleasure and feeling of strength and

its result is apparent in the form of disgrace , inferiority complex and dispersion of personality , besides that , its effect can be on the development of youths . (Excerpts (from Dr . Shirazi�s thesis

Important Reminder

To avoid these dangers the youth should not unnecessarily become a prey to fear and dread , but he should fight this evil habit with all his might , determination and . complete faith

First of all they should try to remain away from the means of artificial arousal like pornography etc . They should cast off above things from their reach all together and make a firm determination that they will not go near those things . After that , they should select good friends , avoid remaining alone in a room to the extent he should not sleep alone , select good and beneficial exercises and fill his leisure time in . activities pertaining to health . He should never remain idle

He should strictly refrain from people who are astray and promiscuous and he should inculcate some good habits and keep away from the bad habit . They should never get deceived by poisonous writings of half trained quacks and foolish psychologists who . try to justify and assure him about this contemptible act

Marriage among Blood Relations

Question: Under what conditions marriage among two blood relations is not ? considered to have adverse effect on health

Answer:[١٢] Nearly one century earlier �Mendel� had , after eight years� research , discovered a principle of heredity which we explain below in simple language for the . information of readers

If two mice are mated , one white and the other ash colored , their offspring will unconditionally have ash color , while if the two of the same group are mated

some mice will have ash color and others white . White and ash color has been , mentioned as a characteristic . As stated above , the mice of the first generation will all have ash color , i . e . out of the two characteristics of the parents one will be reflected completely while the other will remain hidden . In technical terms , the characteristic that emerges , i . e . ash color , is called �dominant� and the other , i . �e . white , is referred as �overcome .

In the example , the agent determining the color , ash or white , is called Genes which brings child into life through the reproductive cells of parents .

When the reproductive cells bringing an animal into life , i . e . Genes , have similar characteristics , it is called homogeneous . It is an established rule that such a creature will create similar reproductive cells and the result of two similar persons� mating will be the birth of such children who will be exactly like their parents in relation to the characteristics under discussion .

When the reproductive cells bringing an animal into life , i . e . Genes , have dissimilar characteristics , that creature will be referred to as heterozygote . In the above example , the ash color mice that were born in the first generation are referred as adulterated , as one type of Genes was ash color while the other was white .

There is no doubt that their reproductive cells were not similar; rather ۵۰٪ Genes were producing ash color while the other ۵۰٪ were having white Genes . It is clear that due to mating of two adulterated pairs , the offspring are not born who would be having the same properties as those of their parents . In the above example , some of the .second generation mice will have white color while other will have ash color

After this introduction that was given to the beloved readers to acquaint them with the fundamental rules of heredity , we now come briefly to the real issue , that is , the .effect of marriage among two blood relations from the point of view of religion

It has now been proved that if any family has hereditary disease , the marriage among its blood relations is not out of danger , as the child born of such family is more likely to suffer from the hereditary disease than in the case of the family not having .(blood relations . (This point is explained below in greater detail

If two persons suffering from a dominant hereditary disease get married among their families , all their children will have dissimilar genes; in other words , they will be homozygote . The children�s disease will be more severe than that of their parents . The disease may even be so severe that in some cases the homozygote may die .before or a little after birth

If one of the

parents does not have the genes carrying such dominant hereditary disease then all the children will not suffer from it , and those who do suffer , their disease would not . be severer than that of their parents

In the case of the �overcome� disease , if the father or mother is heterozygote , then one fourth children will suffer from the hereditary disease , while if one of the parents does not have the genes of the disease , then no child will suffer from the disease . However , in the second case , half the children will be heterozygote , but . due to the disease being �overcome� , it will not appear in the heterozygote

Keeping the above facts in view , people are advised to avoid marrying among their . blood relations as far as possible

However , it should be remembered that if husband and wife are not suffering from any hereditary disease , then there is no harm in such marriage . Therefore , for persons to feel that marriage among blood relations is always harmful is totally baseless . Rather such marriage is harmful if a hereditary disease is there . What can be said for sure is that in doubtful cases , it is better to be careful and to avoid such marriage . Perhaps that is the reason why in some traditions it has been advised that marriage of boys and girls among cousins should be avoided , except in exceptional cases , and to avoid it

. has been considered better

Music from the Islamic point of view

Question: Why has Islam prohibited music , and what is the philosophy in prohibiting it ?

Answer: Music has become so common that most people are not ready to think about music in its proper perspective (about the bad evil effect of the music) and follow ferociously this wrong way of thinking according to which whatever is in common practice is seen to be without blemish . They are not ready to study the evil and pernicious effects of music . To the extent that the people who are realistic are not content to this condition also , and in spite of those things being common they always . endeavor to understand the reality and are engaged in research

. Music from many viewpoints is worth investigation

(١) It causes harm to the physics of human body and leaves a bad effect on the nervous system . Keeping these factors in mind a Professor of Columbia University , :Dr . Wolf Adler says

The best and most fascinating tunes of music leaves the worst kind of effects on the nervous system of humans and especially when the climate is hot; then the . unpleasant effects are too much

:The famous French expert Dr . Lycos Carl says

It is possible that the fulfillment of beastly lust might be having some importance , but . there is nothing unfair than this that the life passes in fun

The general deficiency of intelligence and understanding is the effect of alcohol and in the end it is the result of

indiscipline in the habit . There is no doubt in it that films , radio , television are partner . to the worrisome moment

Generally music should be counted as something which has narcotic effect (which causes benumbing of sense) , because , its benumbing cannot be denied by any means . There are many types of benumbing and a person can numb his nerves in . different ways

Sometimes numbness comes by food . For example alcoholic drinks create great numbness in the nerves and render ineffective the power of thinking and senses . Sometimes something is inhaled through the nose that creates numbness; for example heroine , which is absorbed in the body through the nostrils , which for a certain period of time makes one intoxicated and many such patients who require . anesthesia by such matter , is injected into their veins

Sometimes this numbness comes through the ears by listening to music and concert . This effect sometimes is so strong that it takes the person out of reality like a dazed . one . And his attention is withdrawn from everything

Keeping this point in mind , you will agree that music is nothing but numbness and it is . the bearer of all or most of the vices and damages of intoxication

Mainly people get so much pleasure and entertainment from music because of this numbing effect . Sometimes this effect is so powerful that , a person loses his senses and brain to the extent that he starts behaving in a strange

. manner

For example when the benumbing effect of music becomes severe a person�s power of making right decisions is curtailed . Then he cannot perceive correctly between good and bad , right and wrong , because most of the time he is under the effect of music and his mind , thoughts and strength of his senses , manners becomes prisoner of intoxication of the fierce tunes of the music . Hence he commits such uncultured actions , that in normal conditions doing such things he will think that it is . against his status and contrary to human behavior

We think that , this part of our conversations is not in need of any example or model , because every sensible person knows that , in those dinner parties where stranger males engaged in dances with unrelated stranger females , always they are consistent with loud keynotes of music , and the vibration of tunes of music puts curtain on the mind and understanding of the people in such a way that , for them doing every despicable act and all such acts which are below the dignity of humans , . to perform them becomes so easy and simple for them

What greater intoxication can be there other than this when the voice of music affects the mind of a person , a kind of indolence takes over his nerves ? And that foolish person cannot think of anything from human imagination , except sex . On his intelligence and on his power of comprehension

a curtain is drawn in such a way that he forgets the sacred concepts of life like mercy , benevolence , kindness , chastity , modesty , trust , integrity , equality , brotherhood , greatness , eminence and magnificence , making efforts and hard work to fight for .the attainment of the purpose and to be steadfast

There is no second opinion that , right from day one , alcohol and music had been the greatest factors of encouraging sexual promiscuity for the lustful males and females and they on special occasions for intoxicating their nerves take help of these (i . e . .(alcohol and music

It is correct that Islam never restrains man from his natural pleasures , but it prohibits those temporary and artificial entertainment created by intoxicating the nerves and .arousing lustful desires and it takes away man from his natural condition

Ethical limits of music

Is there is any doubt that among the factors of moral deterioration are these writings and the heart-rending tunes of music do not spread its wings for propagating of arguments contrary to chastity ? Do not the fascinating voice of women and girls along with musical tunes arouse lust , create fervor for lovemaking in the youths ? And the heart , which is packed with lustful songs and amorous writings , does it have any for remembrance of Allah ? Does that heart , which is drowned in the whirlpool of loving voices and vibrations of music , can think regarding the needy and

? the poor

As a principle it should be seen that what are the ingredients and occasions of musical parties . And what are the demands of and different kinds of stimulations ? In those gay dance and music parties is there anything else except sexual promiscuity , wine and tasty foods ? And the thing , which causes these evil consequences , can be ? allowed by a heavenly law

The conclusion is that musical tunes have pernicious effects with regard to numbing of the nerves . And from the ethical point of view also it arouses lustful desires in the . human beings

By way of protecting health also it is proved that , in our time , there are different factors and causes of increase in the number of unexpected and sudden deaths , one of which is the craze of music , because music creates excitement and excitement . damages the balance of nervous system

People who are day and night bombarded by songs and music are prone to heart . failure and brain hemorrhage

However much is not necessary to show that nerves very soon become unserviceable . because of continuous excitement

. This was one side of the harms of music

? Why does Allah subject people to Tests

:Question: Allah says in the Holy Quran

Who created death and life that He may try you � which of you is best in deeds� [[Surah Mulk ۶۷:۲

Now the question is that testing is required by one who is not aware of something and one who is not aware of the result . While for

Allah apparent and hidden is all same and whatever it is in the heavens and the earth; ? nothing is hidden from Him . Then why is it necessary for Him to test His servants

Answer: We should keep in mind that the purpose of test and trial by Allah is something different . The man himself because of his deficiency and lack of wisdom and understanding is compelled to go through the test to find out the truth , and to remove all kinds of ambiguity . However , such a situation is impossible for Allah . He is well aware of everything in the light of His unprecedented and unlimited knowledge , therefore in that sense , His taking a test is not akin to wisdom . Rather , the test is in some other sense and for some other purpose , the explanation of which is given :below

This can be explained in a way that when a person is born , there are so many (١) capabilities and astonishing potentialities in his nature . All the human perfections and ethical proficiencies are hidden in him in the form of talent . And his temperament is made from that . These capabilities are like yarns under the ground , which do not come out without proper means and do not reach up to the stage of power and excellence . This is a matter of commonsense that , as long as these capabilities are not coming into open , till the time , evolution

and excellence and as a result of it , reward and blessing cannot have a visible existence . The purpose of such tests is the upbringing of humans and cause to grow up in him high quality of virtues . If these responsibilities and tests were not there in the existence of man there the capabilities would never have become apparent . It could never have been visualized and no one would have been eligible for reward .

This is mentioned by Commander of the faithful (a . s) in a short but very meaningful way in a paragraph in Nahjul Balagha . He says:

�Never say that , O Allah ! I seek refuge from tests and trials from You , because , there is no one who is not put to trials , rather , while doing prayers (or asking for favors) say this that , O Allah ! I seek refuge from You from such trials which may cause me to go astray (means those trials , in which I may not come out successful and through it I may not be able to make myself perfect (accomplished)�

After that Imam Ali (a . s) explains:

The objective of the test and trials is not to gain information and insight , because in the universe there is not a thing which is hidden from or unseen by Allah . The intention is that those hidden qualities say , like happiness and pleasure and anger or the portion of rage and fury which is given by Allah

to become manifest and these hidden qualities come out in the form of action and apparent deeds , so that reward and punishment and merit of penalty and requital . becomes manifest

As you have observed , Imam (a . s) has pointed out the purpose of test that , by them qualities and capabilities of man take the shape of apparent action and after this the person becomes competent for reward and punishment otherwise only on the basis of inner qualities (without the external acts) no reward or punishment can be given . . And as a matter of fact in this situation perfection will not be achieved

For example when Allah commanded Hazrat Ibrahim (a . s) to sacrifice Hazrat Ismail (a . s) . When Allah tested him , His purpose is not to know whether Hazrat Ibrahim (a . s) would obey His command or not , but , the intention is that , the soul which was present in the self of Hazrat Ibrahim (a . s) which was eager to obey and accept the commands of Allah , the test will make it perfect , it will make it realize and take it into the stage of action and in this way Ibrahim (a . s) will move on the road of perfection . ((Pay attention

Hence , Allah puts everyone to test and trials by difficulties , hardship , distress and :misfortunes; as He says

We will most certainly try you with somewhat of fear and hunger and loss of� property and

[lives and fruits; and give good news to the patient . [Surah Baqarah ۲:۱۵۵

Difficulties and hardships are just like a furnace , which makes the iron hard and strong . Man also becomes strong and powerful in difficulties and misfortunes . And he becomes capable of removing obstacles , which come in his way to a successful and . happy life

When we say that , by taking tests , the purpose of Allah is to develop the latent good qualities in His servants it does not mean that all the persons who have undergone tests would necessarily develop good and likable qualities . But the intention is that tests from Allah form the base in the social atmosphere for upbringing and nourishment . Those who wish good fortune take full advantage of such circumstances and acquire special upbringing in this way . But some people take undue advantage from it and their evil and contemptible hidden qualities come into . open and take the shape of evil actions . In technical terms they fail in their tests

:One of the mysteries of trials and tests from Allah is

People can be recognized as who are virtuous and who are evil (sinful) , who are (۲ believers and who are hypocrites and who are good and who are bad . The Holy :Quran indicates towards this point by the word �Tamhees� and says

And that He may purge those who believe and deprive the unbelievers of blessings . [[Surah Aali-Imran ۳:۱۴۱

Allah separates the believers from unbelievers by tests and

. these two groups are recognized as different and opposite to each other

The third benefit of tests from Allah is this that it is the fulfillment of a condition on (٣ the false faiths which on general conditions in normal circumstances make thousands of claims and when the time of action comes they are proved worthless . That is , they are heroes in talks and not in character . By tests and trials they are exposed . They . are shown in their true colors

If these types of people are not put in the furnace of tests , and their hollow inside is not disclosed which is contrary to their adorned and decorated explicit , then it is possible that he himself also may remain under a wrong impression and others also are enthralled in the fallacy . And the punishment given by Allah or the deprivation from the favors of Allah may be considered unjust , but the tests tear the curtain from reality and the fact of their existence their real self becomes evident to themselves as . well as to others . This is the logic behind the tests from Allah

? How can Tayammum (dry ablution) be performed in soil contaminated by germs

Question: It is commanded in Islam that when water is not available you must instead of Wuzu (ablution) and bath perform the Tayammum (dry ablution) on soil/earth etc . But how can Tayammum be performed on soil , when all sorts of germs are present in ? it ? And they can be transferred through the soil

Answer: As proved by

medical sciences clean and unpolluted soil is safe from germs and most germs cannot survive in soil . The reason soil is so protective is very tiny living things that exist in soil are deadly enemies of harmful germs . For example a dead body in which millions and billions of germs are present is buried in the earth , then these small living beings immediately starts assimilating that corpse and very soon they defeat the army of . germs and destroy them

Therefore contrary to what people think clean pure and unpolluted soil does not have . germs and it is a vital enemy of germs and sooner or later it destroys them

Keeping this in view it seems that when water is not available in command of Islam to . do Tayammum on soil is according to the discovery of medical science

The basic point to note with regard to this is that in Quran the verse of Tayammum :emphasizes that the soil be clean and pure . It says

And (if) you cannot find water , betake yourselves to pure earth , then wipe your faces [and your hands� [Surah Nisa ۴:۴۳

With regard to this religious command , the traditions of Holy Imams (a . s) state that soil should be pure , clean and clear . In the book Wasaa�il al-Shi�ah Imam Sadiq (a :. s) has been quoted thus

Do not take the soil for Tayammum from such places , which are thoroughfares , � � . and people are passing through it

This emphasis is there

because generally the chance of such places being polluted is more , but those places . where people do not passing through generally remains clean and pure

? Are other religions right

Question: Since Islam had canceled all other religions , in some verses of Quran why does it consider all the people and communities of the world�whether Muslims , Jews and Christians� etc�if they believe in Allah and do virtuous deeds , people of :salvation and says

whoever believes in Allah and the Last day and does good , they shall have their reward from their Lord , and there is no fear for them , nor shall they grieve . [Surah [Baqarah ۲:۶۲

Does not this mean that all communities of the world even after the advent of Islam , as per above-mentioned conditions (belief and action) would get salvation ? And still their religions exist with their own strength and they are not annulled on the basis of ? credence

Answer: Let us first see the text of the above-mentioned verses then we shall analyze . them

Surely those who believe , and those who are Jews and the Christians and the� (۱) Sabeans whoever believes in Allah and the Last day and does good they shall have their reward from their Lord , and those is no fear for them , nor shall they grieve . � [[Surah Baqarah ۲:۶۲

Surely those who believe and those who are Jews and the Sabians and the (۲) Christians whoever believes in Allah and the last day and does good � they shall have

[no fear nor shall they grieve . [Surah Ma�idah ۵:۶۹

. There is no difference in the meaning of the first verse and this one

Surely those who believe and those who are Jews and the Sabeans and the (۳) Christians and the Magians and those who associate (others with Allah) � surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all [things . � [Surah Hajj ۲۲:۱۷

It is possible that at first sight , it may be considered that these verses say that if the followers of aforesaid religions believe in the oneness of Allah and the day of resurrection and do good deeds , they are the people of salvation and one concludes that other religious are not yet abolished . Now when Islam was presented to the people it does not mean that following other religions was eliminated , but each one from the previous religions is on a way towards Allah . And man can reach to his destination through any way he wants . And this is not at all necessary that a particular religion , for example Islam should be followed . This is the issue , which is . repeatedly put forward by those people whose study of the Holy Quran is superficial

Nevertheless it should be kept in mind that the base of exegesis of some single verse is not on that other verses should be neglected and overlooked . And relationship of this verse should be cut-off from them . But

to understand the meaning of one verse , other than the circumstances of revelation , the verse preceding and the verse following that verse and other verses of the Holy . Quran should also be kept in view

If after the advent of Islam following other religions was allowed then there was no justification in continuing some other religion�s law in the name of Islam . This was also not at all necessary that the Prophet of Islam (a . s) should be the chief of all the races of the world and write to the leaders and rulers inviting them all towards his . religion , and put forward his religion as a universal religion and the last divine law

The letters of the Prophet (a . s) and his repeatedly inviting towards Islam in his days and after that Muslims waged holy war that which was wearing away their strength against the People of the Book and narrations concerning this which have reached us from Imams of Ahl al-Bayt (a . s) , all bear testimony that with the advent of Islam the period of the apostleship of the previous great Prophets (a . s) came to an end and divine law other than Islam and the prophethood other than that of Muhammad (a . s) . do not have a standing anymore

Now let us see what the purpose of those verses is . In the above-mentioned verses . two facts are mentioned . One is brief and the other detailed

If the Jews and (١)

the Christians are truly by heart the followers of Tawheed (Unity of God) and Qiyamat (day of Judgment) and do not show off they should according to Taurah (Old Testament) and Injeel (New Testament) believe in the Prophet of Islam (a . s) , because Taurah (Old Testament) and Injeel (New Testament) had conveyed the good news of coming of Prophet (a . s) and described his signs , like: you know him as you know your sons . It is a thing worth attention that , the Holy Quran in Surah al-Ma�idah just before the verse , which is under discussion says:

Say: O followers of the Book ! You follow no good till you keep up the Taurah (Old Testament) and the Injeel (New Testament) and that which is revealed to you from your Lord� [Surah Ma�idah ۵:۶۸]

There is no need to show that the meaning to keep up those Heavenly Books is to act on what is in them . And what is entered into those Books is the Prophethood of the Prophet of Islam (a . s) and it is universal Prophethood , which is entered in them . The Holy Quran has pointed towards it several times . If they really have faith in Allah and the day of resurrection , then it is a must for them that should have faith in the universal Prophethood of Prophet (a . s) also , which is part of the teachings of Allah in the old and new Testaments . In that case

. they will become Muslims and surely get the rewards

In short faith on Allah and the day of resurrection is not different from the Heavenly Books and their teachings . (In which the prophethood of Last Prophet is included) . Then such a person who has faith in these in a sense is not a Christian , but he will be . considered a Muslim

It is evident from studying the verse preceding this verse in Surah Baqarah that , it is connected to these group of the People of Book , who believed in Allah in the time of the previous Prophets and they believed in the day of resurrection . In those periods of time they were following the commands of their respective religion . In contrast to that , some others disobeyed the way of Tawheed and started worshipping calf and became shameless to the extent that , they said to Moosa (a . s) in clear words: As long as we do not see Allah with our own eyes we will not worship Him . As a result of such unbecoming ways the Israelites came face to face with the anger of Allah . And according to the meaning of the preceding verse , their foreheads were stamped with a seal of disgrace and misfortune and they were trapped in the wrath of Allah because they had committed blasphemy with respect to the signs of Allah and were [killing the prophets unjustly . [١٣

Allah has revealed above-mentioned verses to remove the wrong

notions and to explain that the group of the People of Book , which really believed in Tawheed and the day of resurrection and did good deeds , is different from others . They will get salvation on the day of resurrection and for them there will be no grief and sadness.

In these circumstances this verse will be especially for that group of the People of Book , who were alive in the past ages and died before the proclamation of the Holy Prophet (a . s) and it is not with regard to the period of the Prophet of Islam (a . s).

The purpose of revelation of this verse also explains this subject in a complete way that , after the apostleship of the Holy Prophet and the revelation of Holy Quran some Muslims will think that , when Islam is the only way of truth and salvation , then what will be the fate of our ancestors , who were the followers of other religions at that time ? The noble verse was revealed to assuage them.

Surely those who believe , and those who are Jews , and the Christians , and the Sabians , whoever believes in Allah and the Last day and does good , they shall have their reward from their Lord , and there is no fear for them , nor shall they grieve . [Surah Baqarah ۲:۶۱]

And in a formal way it was announced that all the people who in their own time believed in

Allah and the day of resurrection and continued to do good deeds , will get salvation . and for them there will be no grief and sorrow

When Hazrat Salman-e-Farsi (r . a .) met the Holy Prophet (a . s) for the first he began to discuss about the caretakers of monastery and monks and many people also joined the gathering and sat around the Holy Prophet (a . s) . He addressing the :Prophet (a . s) said

All the monks of our monastery were waiting for your apostleship , but with regret I  . have to say that before they could pay visit to your honored self they passed away �

At that time someone said to Hazrat Salman (r . a .) that they were the people of fire . This thing did not go well with Hazrat Salman (r . a .) . At that time the verse which is under discussion was revealed that those who believed truly in the past true religions , though that may not have seen the time of the Holy Prophet (a . s) then too they will . get salvation

The summary of this answer is this that those people before the Prophet of Islam (a . s) in their time had strong belief in true religion , they will get salvation on the day of Qiyamat . In this situation , this verse does not have any relevance to the thoughts like (�peace-loving person� (Every religion�s follower is from the people of salvation

and this type of exegesis shows lack of knowledge of the meaning of that verse and . the verses , which are concordant to that

Other than this the ١٧th verse of Surah Hajj does not have the slightest of conformity to the meaning , which they construe . Its meaning is nothing but that Allah on the day of resurrection will decide between different communities of the world . This assertion does not bear testimony at all that the followers of all the religions will get salvation . [And that all are moving on the true path . [١۴

Prayer for correct guidance to the right path

Question: Even though the Prophet of Islam himself also was on the right path , and guided the Muslims to follow it , why did he say during Prayers: Guide us towards the ? right path ? According to terminology is it not something already achieved

Answer: Where existence with all its phenomena (whether it is physical or intellectual) is declining and changing . As the way the birth of a phenomena gets formation with a cause and because of special conditions . In the same way for the execution and continuance of its existence special conditions and arrangements are necessary , which will put on him the dress of continuity and life and will prevents its decline and . destruction

Directly the subject of guidance is also under the same rules . A special care (foresight) and conditions are required for guidance , whether of an individual or , society for life and its continuance . Otherwise

it is possible that a guided person may be diverted from the right path and after the .guidance again he may go astray

Therefore , an individual and a group by way of guidance may have acquired great and distinguished status , but its future is ambiguous . It is up to them to take the benefit of the present situation and present themselves in the court of Allah and with sincerity invocate that He may continue this blessings (of guidance) which is prone to .changes and prey to decadence and destruction in all the periods of his life

Thus if a guided person says , �O Allah ! Guide us towards the straight path , � the � . meaning is , �keep us steadfast on it and make that blessing permanent for us

The great commentator of Islam , Allamah Tabarsi while presenting a parable in Majmaul Bayan says: And such parables of interpretations are many with us . When you feel that your beloved guest slowly wants to draw his hand away from food immediately you tell him: �Please continue eating� , then he continues . This means [that you continue doing that work . [۱۵

? What is the purpose of creating the heavens and the earth in six days

:Question: The Almighty Allah says in Quran

[He is your Lord , who created the heavens and the earth in six days . [Surah Aaraf ۷:۵۴

Here what is meant by six days , when at that time day and night did not exist ? And ? besides why Allah did not create them in one stroke

Answer: This question

is based on two parts . First that , what is meant by six days , whereas in the earlier . age there were no day and night

The reply is this that basically the word �Yawma� , synonymous in English to �a day� , which is having special meaning according to the place and situation at different times . Generally this word is used in the sense as a day , which is a proof of night . And in the Holy Quran also mostly it is used in the same meaning , but sometimes it comes in the meaning of a period , then on every period the word :�Yawma� is applied . For example , an aged person says

One day I was a child � one day I was a young man also � but for today I have become old . Although these three periods are connected (linked) with each other like the links of a chain that is why he interprets those three different periods of his life . �with the word �day

, Imam Ali (a . s) says

Age is not more than two days . One day it gives you benefit and the next day it is . piercing loss on you

It means that there are two periods in the life of man . One day he is on the highest . point of his luck and the next day he is trapped in troubles and problems

As per the statement of Bahadur Shah Zafar: �We brought four days , by

� . asking increase in life . Two were spent in desires , two went in expectations

. Without any doubt , by �day� Zafar also meant �period� only

From whatever is stated above six days in which the earth and the heavens were created are six periods . The earth and the heavens before coming to the present states have passed through these six ages . Meaning the present mode of earth and the heavenly bodies is as the result of these continuous changes , which transpired on them , and in the end after passing through all those changes they have acquired the present form . Now it is possible that the duration of one period might have been ١٠ . million years or ١٠ billion years

The second part of the question is that why Allah did not create them all at one time ? and why their creation happened gradually

The reply is that the world in which we live is a material world . And counting of gradual evolution of material existing things is done in inseparable narratives and material things by nature change from one shape to another with passing of time and in this way pass through different stages . As a result it becomes a perfect . phenomenon and the earth and the heavens are not exempted from this law

You see any materially existing thing; you will find that all of it is going up by the ladder of gradual evolution . Grass and plants after some time , take the

shape of flowery bush or fruit bearing tree . As time passes mines and fountains hidden under the earth after a long chain of actions and reactions turn into material mines . Animals and humans until they do not finish a certain period in the womb cannot live their life in this vast world . This law is applicable everywhere and to every .material thing of this world

? �What is meant by �seven heavens

? �Question: What is the purpose of the Quran in pointing towards �seven heavens

Answer: Islamic scholars and commentators have narrated some clarifications regarding �seven heavens� (towards which indication are made in the Holy Quran .(also

Here by seven is meant to be multiplication (to be more) . It means that He has . ١ created many heavens , i . e . He has created a number of times . And mostly it so happens that , in Arabic , Persian , Urdu or other languages , the mention of numbers is done in the sense of plenty . It means that a number is mentioned but no definite quantity is meant . The purpose of saying is to convey plenty . For example , generally we say in Urdu that , I said this to you fifty times , or I have demanded from him ten times . However , it is not necessary that , the act should have been done for exactly fifty or ten times . But it is meant that I have said this many times or I have demanded that

thing a number of times . The Holy Quran says about the word of Allah and the things :known to Allah in this way

And were every tree that is in the earth (made into) pens and the sea (to supply it� with ink) , with seven more seas to increase it , the words of Allah would not come to [an end�� [Surah Luqman ٣١:٢٧

It is obvious , here seven indicates excess , otherwise as we know , if there is an addition of ten or hundred oceans also , then too the unfathomed knowledge of Allah . cannot be written , because Allah is by all means beyond words

In the same way many other numbers �sabeen� �seventy� , etc . also , are used in the sense of excess in the Holy Quran or other words (either in speech or writing) in Arabic and other languages . And the meaning of those numbers is not some definite . number , but it is intended to point towards the excess of something

By seven heavens it was meant to be those planets , which were known to the . ٢ people of that period or they are those planets , which the general public of the . present age can see with naked eyes

By seven heavens are meant the multiple layers of different airs and gases that . ٣ . encircle the earth

Still , according to the views of some great intellectuals , those small stars , galaxies . ۴ and Milky Way , which are

seen , all are part of the first heaven and beyond that six still bigger worlds are there . And by seven heavens the Holy Quran means all those seven worlds , which exist in the Universe . May be man�s present age of scientific knowledge and wisdom has raised the curtain from only one of it , still it is quite possible that in future , as a result of gaining more knowledge , on the back of present perceptible world six great worlds . are discovered . Favoring this view we present the following verse as proof

We have adorned the nearest heaven with an adornment , the stars , � [Surah� [Saffaat ۳۷:۶

With this verse it is known that , all the stars are in the first heaven . (It should be (. remembered that in Arabic the word �Duniya� means �lower� and near

However , it seems necessary to mention that verses and traditions in which the number of heavens are said to be seven are not a corroboration of the theory of Ptolemaic astronomy in which he has presented the heavens as the layers of peels of onion like shape of heavenly spheres . (Because according to Ptolemaic theory the . (number of heavenly spheres and heavens are nine

As long as seven earths are concerned (the mention of which is there in the Holy Quran is an indication and in some traditions , is given with specific mention) . About them thoughts similar to the aforesaid , are expressed . For

example , that the number seven is in the sense of many or that by seven earths it is meant seven planets . (Mercury , Venus , Saturn , Earth , Mars , Jupiter and moon) . That is the same number in solar system , which we can see (no doubt , in solar system , there are other bodies and moon is also there but they cannot be seen with our naked eyes) . And based on this explanation , by seven heavens is meant to be the .same atmosphere , which exists on each of those seven heavenly bodies

In other words , these seven bodies are counted as earth; the atmosphere surrounding them is their heaven . It should be remembered that in Arabic dictionary . �Samaa� is means all such things , which are placed towards the upper portion

This was the summary of those different interpretations , which our scholars and writers of exegeses have presented about seven heavens and earths . Especially the last Tafseer , which seems to be more acceptable compared to all others and the .narrations of those exegeses is in need of further explanation

? Where are the two Easts and two Wests

? Question: What does the following verse denote

He is the Lord of two Easts and two Wests . What is the meaning of this ? [Surah [Rahman ۵۵:۱۷

Answer: In the Holy Quran the mention of East and West is done in the form of dual also . (i . e . two easts and two wests) and in the plural

.form of also e . g

But nay ! I swear by the Lord of the Easts and the Wests that We are certainly able .�
[� [Surah Maarij ۷۰:۴۰

:At one more place it is stated

We gave the earth under the control of those people (i . e . organization (group) of�
[Israelites) , who had become weak and feeble . [Surah Aaraf ۷:۱۳

On this basis the words of East and West are used in the plural form also , which points out at numerous tenets . And in the dual form also which indicate towards two .tenets

. The Commentators have given two meanings of those verses

First is that two Easts and two Wests are two hemispheres (i . e . southern and northern or eastern and western) . Some have considered this verse to be an indication to existence of one hemisphere (i . e . the great American continent) before it was discovered , which is beyond the subject under discussion . In the same way by Easts and Wests is meant different points of the earth , in which every point with reference to one point is East , whereas the same point with reference to another .point is West

In other words , out of the peculiarities of the sphere , one is that its every point with reference to that point which is situated on its West side is counted as East and with reference to the point in front it is West . Therefore some people think that

such verses are indication that the earth is round . The other meaning is that Easts and Wests are many , that means the sun has so many points of its sunrise and sunset , because sun never rises and sets at the same point on any two days . And because of the sun�s inclination towards north and south (which is the result of the inclination of surface in relation to the moving earth�s around its axis and around the sun) . Sun rises everyday from one point and sets on the other . Therefore when we keep in mind the sum total of those Easts and Wests , then we should interpret them as the plural of easts and west . And when we keep in mind only the big northern inclination of sun to its last point (beginning of summer) and the big southern inclination�s last point (beginning of winter) , then we should interpret them as dual form of East and West . This is the miracle of the Holy Quran that in a very short passage it draws the attention of people towards the astonishing mystery of creation . Because we know that alterations in sunrise and sunset affect the nourishment and sustenance of foliage , flowers and fruits and generally on the common conditions of . all living things and it has a deep effect on the decoration of the created world

The Earth being spherical and the Holy Quran

Question: Is there evidence in the Holy Quran and traditions regarding the Earth being ? spherical

Answer: Of

the indications present in Quran regarding these mysteries is that the Earth is :spherical . And this can be surmised from the following verses

And We made the people who were deemed weak to inherit the eastern lands and (١) the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently� [Surah Aaraf [٧:١٣٧

The Lord of the heavens and the earth and what is between them , and Lord of the (٢) [easts . [Surah Saffaat ٣٧:٧

But nay ! I swear by the Lord of the Easts and the Wests that We are certainly able (٣) to bring instead (others) better than them , and We shall not be overcome . [Surah [Maarij ٧٠:۴٠-۴١

Its explanation is this that , as indicated in the last discussion , this verse argues about Easts and Wests , and number of points of rising and setting of the sun , for which the earth should necessarily be spherical , because it is a universally admitted fact that if the earth had been flat there would have been only one East and one West . And only because the earth is round and inclined that every point of the earth can have a . particular East and a separate West

And the sun rising on a certain point from different points of the earth , just as sometimes it is necessary that it set on other part of the earth; therefore the Easts and Wests being

. many is clear proof of the earth being spherical

Traditions regarding the earth being spherical

From the traditions that have come to us through the sinless Imams (a . s) we can understand that the earth is spherical . One of such tradition from Imam Sadiq (a . s) is :given below

:Imam Sadiq (a . s) said

In a journey , a man became a fellow traveler . He was habituated that he should pray the Evening Prayer in the darkness of the night , and pray the Morning Prayer in the complete darkness of the night (end of night) . But I was opposite to him . I used to pray the Evening Prayer when the sun set and perform the Morning Prayer at dawn break . He requested me to also pray in his manner and explained his act in this way: The sun before rising on our land rises on other places . And when it disappears from . our land then too it shines on other places

I told him: It is our practice that when the sun disappears from our horizon , the Evening Prayer is prayed , and it is not necessary that we should wait for it to set in other places . And when the dawn breaks , we should pray the Morning Prayer , though the Sun may not have come out in other places . Because it is incumbent upon the people of all the places that they should offer their Prayers according to dawn and sunset of

[their horizons . [۱۶

:The Imam (a . s) has described this fact in one more tradition

It is upon you that you should have the foundation of your deeds on your logical East . and West

. And all this is said on the basis of the earth being spherical

Rotation of the Earth

Question: Astronomers believe that the shape of the Earth is spherical and it revolves ? around its axis; is it confirmed by science or still undecided

? And if the Earth really revolves what are its scientific and perceptible signs

What is the reason that the Polestar , by means of which direction of Kiblah is ? ascertained , always shows up at the same location

Other than this , is there any matter available in the Holy Quran and Islamic traditions ? that supports this

Answer: In the present age it is scientifically proved that earth is spherical and it rotates around its axis and for this different arguments are given . The most evident proof of the movement of the earth is the �Proof of Pendulum� . It is that if a heavy thing is hung with a rope that it can oscillate freely; when it is moved , it continues its movement for quite a long time . Now if the earth were immobile and without movement , then it is necessary that , the movement of the related thing should be up to a fixed line , but experience shows that the movement is not up to a fixed line and that it gradually moves away from

the first line . It is also known by this experience that the earth always moves from one fixed direction toward the other . The direction of this movement , which is from West to East can be determined by the cause of lines . (For better understanding and explanation of this argument take the benefit of the books on astronomical science in which different sketches are present) . In the same way it is known by experience that if a stone is slowly left to fall from a height it does not fall in an exactly straight line but it falls slightly towards the West; and this shows that earth is moving from West to . East

Of course , what we see that the Polestar is always at one place , it is so because it is situated almost opposite to the axis of the earth . It is obvious that if a ball is turned round on its axis (for example a needle is pierced in the middle of an apple and the apple is rotated around the needle) then the point of the axis will always remain the same . For example the tip of the needle will always remain at the same place . That is . reason that the polestar is always seen at one place

As far as the behavior of earth is concerned , we should pay attention towards the point in front (lower part of the earth) , since the shape of earth is almost like a ball

Wherever we go we will see its behavior as the same . That is we find the point . above our head will be sky and the point below our feet will be earth and the . gravitational pull keeps us on the land everywhere

There are many stars , which are seen in the southern hemisphere and cannot be seen in the northern hemisphere and contrary to that planets also can be seen sometimes from one part and sometimes from other parts of the earth . The summary of this discussion is this that the logical behavior of the planet , which is . opposite to us , is exactly like the one on which we live

Following are some verses and traditions that support the theory of the rotation of . the earth

And you see the mountains you think them to be solid , and they shall pass away as (١) the passing away of the cloud � the handiwork of Allah who has made everything [thoroughly . [Surah Naml ٢٧:٨٨

Sometimes it is considered that this verse has connection with Qiyamat . That man will see the mountains in that condition on the Day of Resurrection but the sentence; the handiwork of Allah who has made everything thoroughly , negates this , because this passage of writing is not concordant to the day of resurrection and the day of Qiyamat is not the day for Allah to be resolute; but it is the day when the solar system would be destroyed . And at the

end of the verse , Allah mentions the permanence of His creation in clear words not . through the revolutionary changes , but it denotes stability of the system

The apparent meaning of the verse points out that the mountain is in motion , though they appear to be stationary and motionless . It is possible that here a question may be asked that why has Allah mentioned the movement of mountains instead of the movement of earth , whereas the movement of mountains is subordinate to the movement of earth ? And wasn�t it more appropriate that instead of (mentioning ? the) movement of the mountains the earth�s movement were mentioned

Nevertheless the answer to this question is clear , and it is that when a sphere rotates around its axis its movement is apparent by means of those teeth , and marks and paints , which are engraved on it . Other than that mountain is mentioned because it has always remained a sign of greatness and eminence and is a universally admitted fact that without the movement of the earth the movement of mountains does not . have any meaning and sense

One point worth attention is that instead of motionlessness , the word inertness is used , because this word , in this context is more according to the expression and the thought of the earth being stationary to express (regarding which the man gets . engaged in misgivings) is more evident

The reason Quran compares the movement of the mountains to the movements of

clouds because the movement of the earth is just like the movement of clouds; being . quiet , smooth and swift

[Allah) Who made the earth for you a cradle� [Surah Taha ۲۰:۵۳) (۲)

The Holy Quran compares our earth to the cradle and it is possible that the reason of such comparison may be that as the cradle rocks softly in circulatory movement , the . same is also the movement of the earth

? What is the exegesis of this verse

:Question: What is the interpretation of the verse

Falaa uqsimu bi�l-khunnasil jawaaril kunnas

But nay ! I swear by the stars that run their course (and) hide themselves ? [Surah [Takweer ۸۱:۱۵-۱۶

Answer: In the dictionary the meaning of Khunnas is one who returns and one who retreats . The meaning of Kunnas is one who gets concealed and Jaware is the plural . of Jari (to continue , to flow) its meaning is the one who walks or moves

As the verses before and after this verse show and the commentators also say that by these verses it is meant those planets , which can be seen (mercury , Venus , Mars , Jupiter and Saturn) , because they are in motion , they appear sometimes and sometimes they disappear . In the Holy Quran reference of those stars is given with an oath; and people�s attention is drawn towards their special and distinct behavior and their movement and rotation and it calls attention towards the greatness of the Creator of the universe . This means , the type of those returning stars which

. move and disappear

We should also know that experts of astronomy have given those stars the name of �amaze stars� because , their movements are not on a straight line , and it seems that , they travel for certain period of time and then slightly they return , and again they continue their travel . The reason of this behavior is discussed at length in the books of astronomy and it is possible that the indication of above-mentioned verses (which has mentioned about those stars in the style which are moving and coming back) may be towards these stars� capricious way (no doubt the way of this . (capricious travel has some logic which is beyond our comprehension at present

Anyhow , these are the same wandering stars , whose special behavior makes them . distinct

Importance of Laylat al-Qadr

Question: Many causes are mentioned in Islam regarding the importance and greatness of Laylat al-Qadr . Well-known traditions of religious leaders indicate it to one of the following nights of the holy month of Ramadan: ١٩th , ٢١st or ٢٣rd . We are . instructed to offer special prayers on this night

It seems that Laylat al-Qadr is not more than one night every year , but we know this also that , because of the difference in horizons the beginning of the month of Ramadan in some countries happens to be one or two days earlier and in some happens to be one or two days later . According to this situation in those places , there is difference

of one or two nights of Laylat al-Qadr . And for those different places more than one Laylat al-Qadr comes into existence . This situation arises every year , as Laylat al-Qadr being only one night and in that particular night the angels descend with blessings and bounties , how harmonious is it ? Is it that Laylat al-Qadr was especially ? in the time of the Prophet (a . s) and in Makkah and that night is no more after that

Answer: According to the religious guides it is absolutely proved that Laylat al-Qadr was not restricted to the time of the Prophet (a . s) and not only in Hijaz area . But in all the periods of time and for all different places it existed with all its importance and . greatness and there is no scope for anything contrary to this

Above mentioned objection has come up because it was imagined that Laylat al-Qadr being one in the whole year meant that every year for all the places in the world only one common night is fixed as Laylat al-Qadr and this night is fixed in every region of . the world and it is liable to end at a fixed time

However this concept is wrong , as we know that the earth is spherical and always one of its hemispheres happens to be in dark and the other in light . Therefore there can never be night at one fixed and common time in all the parts of the earth . By

saying that in the whole year there is only one Laylat al-Qadr , it means that for the residents of all the places , according to their own lunar year only one night is Laylat al-Qadr . The explanation to this statement is that residents of every place start their lunar year according to the specific horizon of that place from the first of Muharram . And after passing some lunar months , the month of Ramadan also of that place , starts with the specific horizon of that place and in that month , ١٩th , ٢١st or ٢٣rd night . is Laylat al-Qadr for the people residing in that area

Residents of every place have to fix their holy days and times according to specific horizon of that place and not only Laylat al-Qadr in particular . For example , Eidul Fitr and Eidul Azha are holy days in Islam and special prayers are prescribed for those days of these Eids not a single one comes on more than one day in the whole year . In different Muslim countries fixation of this day , even though there being difference in their existing horizons , each country fixes the day considering their specific horizon . This is the reason that for example in Saudi Arabia Eid-e-Azha is mostly celebrated . one or two days before Pakistan and some other countries

We should know that this account regarding Laylat al-Qadr , is not a negation for some other purposes (for example , this that in this

night Angels are descending) Because all these situations are witness to the enlargement of the special blessings of Allah in this night , for the residents of all the .places

? How did Zulqarnain see that the sun set in dark water

Question: The Holy Quran in Surah Kahf Verse No . ۸۶ , states with reference to the .legend of Zulqarnain

When he reached the place where the sun set , he found it going down into a black .sea

What is meant by this dark water ? How this is possible that even though the sun being with all its greatness can go down in the dark waters ? And is not this against the fact earth is spherical and rotates round the sun; and against the new assertions .of the celestial sciences

Answer: According to those latest research that the Islamic scholars and highly respected writers of Quranic exegesis have done with respect to the legend of :Zulqarnain the meaning of above-mentioned verse is this

Zulqarnain continued his attack forward in the direction of the West in the same way .till he reached to the shore of two oceans

In this regard there is a difference between the Mufassereen (commentators) that , by oceans is it meant to be one of the oceans or it is the Mediterranean and whether the attack by Zulqarnain was to the west to its last limit up to the area of Marrakech or up to Izmir in Turkey . In any ease it was the time of sunset when Zulqarnain was standing on the shore and looking at

the astonishing sight , because when a person stands on the seashore , then due to the earth being spherical , at the time of sunset he gets to see that the sun is slowly going down in the sea on the last point of the horizon . On the same basis the Holy Quran also narrates the state and the feelings of Zulqarnain in this way.

�He felt that as if the sun is drowning in the dark water. �

Thus the verse is completely in concordance regarding the earth�s spherical shape and by �ain-e-hamaa� is meant to be the same ocean in the last point of whose horizon the sun had set.

Nevertheless it is a separate question that why the Holy Quran has interpreted the water of the ocean as �aineen� ?

Mufassereen (commentators) have explained it in this way:

The word �aine� has seven meanings and one of them is �more water� and another is �the place where water falls . � Since the water is more in seas and oceans and rivers , canals , streams and big seas generally fall into this and the water of the seas also adjoin with the water of the oceans . Therefore the Holy Quran has interpreted it with his word �aine� as plenty of water and delta of water.

As far as the question that why the Holy Quran has interpreted this seawater as dark water is concerned , some reasons can be given to that:

The river water containing soil , which falls into

the sea and the soil on the shore and under the influence of sediment , the water of . the seashore becomes muddy , and that takes the color of dust

In fact when at the time of sunset its rays fall on seawater , it takes up a dark color (۲) . . This is the reason that the Holy Quran has compared it with muddy water

Water which is more and deeper , under the effect of intensity of blue color , looks (۳) black since Zulqarnain saw that sea-water which was much more and it had acquired the state which was almost blackish , that is why the Holy Quran has interpreted it as [the water mixed with black soil . [۱۷

Holy Quran and control over planets

Question: In the present age Russian and American scientists have succeeded in conquering to a certain extent some of the planets . In the Holy Quran is there any ? reference to this or not ? And will they get more successes regarding them or not

Answer: There is no doubt that since man came into existence he is progressing towards perfection and still we see that not a single day passes when he is not moving forward , and he does not discover some hidden secret of nature . Therefore there is no doubt that a day may come when he with his god-given power , may spread his life . into the heavenly spheres

Maybe the verse , which was revealed in Quran , which is about subjugating the earth and the

heaven by man , may not be without indication to this possibility . Because either sun and moon and whatever is in the heavens that have become subdued for man right from the very first day . But control and to take benefit from this control also has degrees and among them the absolute degree is that when these heavenly bodies .become cradles of life . In this regard some verses are given below

And He has made subservient to you whatsoever is in the heavens and whatsoever (١) is in the earth , all , from Himself; most surely there are signs in this for a people who [reflect . [Surah Jathiyah ۴۵:۱۳

Do you not see that Allah has made what is in the heavens and what is in the earth (٢) subservient to you , and made complete to you His favors outwardly and inwardly ? [[Surah Luqman ۳۱:۲۰

And He has made subservient to you the sun and the moon pursuing their� (٣) [courses� [Surah Ibrahim ۱۵:۳۳

.And this sentence is revealed in different Surahs of the Holy Quran

According to the above-mentioned verses the Holy Quran says that: Whatever is in the earth , right from very first day it was given under your command , whereas man has acquired power over the resources which are under the earth not at one place and not only once , but gradually and in all the periods of time to a certain extent he has acquired knowledge about those resources and he has dug them

out . From this it is understood that when the Holy Quran says: �Whatever is in the earth have given in the command control of humans . � Than it does not mean that , all and every stocks of the earth are given under the command of man . Because most of the minerals from them have been discovered as the time passed and in each period of time a particular section of people succeeded in discovering the stocks under the earth; rather it is meant to be all the humans that come into existence as . time passes . Although only very few of them are there , who search for minerals

And it is not far that man would succeed in discovering new resources from the earth about which he has no knowledge whatsoever in the present age . On this basis it means that though planets were made subservient to man from the very first day but with passing of time he may take most of the benefits from them and bring the heavenly spheres into his reach , and the words of the Holy Quran made subservient . to you whatsoever is in the heavens[۱۸] would then fit him perfectly

Besides from the ۳۴th verse of Surah Rahman it is known that man will be able to travel in space with the help of present knowledge , industrial know-how and :potentialities . As it is stated

O assembly of the jinn and the men ! If you are able to pass through the�

regions of the heavens and the earth , then pass through; you cannot pass through [but with authority . � [Surah Rahman ۵۵:۳۳

? Does this verse point towards the artificial means of the present world

Question: In Surah Nahl the Almighty Allah , while pointing towards the creation of :quadrupeds whom humans are using for transport and riding , states in this way

And (He made) horses and mules and asses that you might ride upon them and as an [ornament; and He creates what you do not know . [Surah Nahl ۱۶:۸

He creates what you do not know are the means of transport and commutation of the ? present day

Answer: Our writers of Quranic exegesis in giving tafseer of this verse have expressed possibilities about two things . One is the things , which we do not know by creation of these it is meant to be the vehicles of travel of the present world and those other artificial means about which the people of those days had no knowledge . The . corroboration of this possibility is also done by that you might ride upon them

The second possibility is that this verse means those living and existing creatures , which are created in jungles and in the deep seas and other far-flung areas , they . were hidden from the sights of men in those days

On the basis of each of the two possibilities this verse is having miraculous aspect because it informs about those existing things , which were hidden from the eyes of man of that period . With the progress of science they

. came to be known afterwards

? Do these verses support the theory of evolution

Question: Recently a book is written whose author has tried to prove evolution . That is the transformation one living species to another living species . After much argumentation for the correctness of the theory of evolution he has tried to compare it with the verses of Quran . And according to his saying , he proved that the Holy Quran also supports evolution of a living existing species towards another species . To . prove his view correct , he has argued with the following two verses

Does not man remember that when We created him initially , he was nothing ?� (١) [� [Surah Maryam ١٩:۶٧

:The author has also quoted the Quranic words

Before reaching to this state of excellence man was nothing . He lived a life like that of single cell of living organisms , which gradually evolved into man-like monkeys . Even that he did not have any sign of presently existing physical or psychological excellence . of man

There surely came over man a period of time when he was a thing not worth (٢) [mentioning . [Surah Dahr ٧۶:١

The author here also has deduced from these words that: Before man could acquire the capability that his name be mentioned in heavenly books , he was nothing . Extremity is that because the man was not having human excellence and being in the animal gathering was not having the capability that his name and condition be . mentioned in the heavenly books . [Sohofe Ibrahim (a

[s) � Taurah (Old Testament) , Injeel (New Testament) and Quran

The above-mentioned verses do really argue about the man�s (transformation) gradual evolution from one species to another species and if this is not consistent with ? the theory of evolution . Then what is the meaning of these verses

Answer: According our point of view the above-mentioned verses have no connection with evolution . These verses have other meanings , the explanation of which is given :below

:Tafseer of the first Verse

One of the issues which are difficult for man to believe satisfy himself easily is the hereafter i . e . man will be transferred to live in another place . That is the reason that many Verses of the Holy Quran were revealed explaining the state of affairs of those atheist (non believers in hereafter) and with the purpose to remove their doubts . The . verses ۶۶ , ۶۷ , ۶۸ of Surah Maryam are also from them

In those verses Allah mentions the condition of those atheists negating the concept of :the day of resurrection and giving them answer in this way

? And says man: What ! When I am dead shall I truly be brought forth alive�

? Does not man remember that We created him before , when he was nothing

So , (O Prophet (a . s)) by your Lord ! We will most certainly gather them together and . the Shaitans

As you have observed , the verse that the author has used to base his argument is in reply to those who

say that how it is possible that man after his death , when the particles of his body have separated from each other and scattered , can again become alive and come to his first (original) condition ? Have they forgotten the beginning of their creation ? Do ? they not know that We brought them into existence from nothing

Those who know , that We have that �Power� , why they think that to resurrect the dead again is impossible for Us . Whereas their initial creation was as per the laws of permanence of matter and strength , which can never be destroyed , and remains existing forever . The God Who has the power to bring man into existence from ? nothing , can He not put together the scattered parts of his body

Therefore the verses cannot in any way be construed to mean that man before attaining this stage of excellence was in the category of unlimited living existences . But this verse is like many other verses , which were revealed regarding the proof of . Qiyamat for atheists

:Tafseer of the second Verse

When a newborn child in a very strong winter is separated from its parents as a result of some misfortune , naturally that child will die very soon . Now if some good person reaches there on time and takes that child to his home and looks after him/her as an affectionate father and that child is lucky with his love and receives his full favor filled with trays

of grace , then that child of yesterday who was without any preparations today will find himself to be in such a situation that he apparently will be the basis of all . necessaries of life and be independent of others

Many a times it is possible that arrogance and selfishness in that boy may obliterate the remembrance of that virtuous man�s previous love from his heart , and he for the sake of his temporary benefits may fight and quarrel with that man and become guilty of being ungrateful . In that case the pious man has the right to make that boy remember his time of helplessness and powerlessness and rebuke him for his . ungratefulness and thanklessness

The Almighty Allah has also in the beginning of Surah Dahr to admonish those headstrong and rebellious people , who forgetting their initial creation have taken to . ungratefulness and thanklessness

Accordingly He says: Those children of Adam who have become headstrong and arrogant , was not there a time which passed on them , when they were absolutely nothing and non-existent; and there was absolutely no existence whatsoever of them . ? When he was a thing not worth mentioning

But We decided that We would bring them from non existent to existence and cover their bodies with the dress of humanism ? Have they forgotten these blessings and ? favors and accepted the way of rebellion and ingratitude

. Thus this Verse also has no connection , whatsoever to the theory of evolution

? Is this Verse contrary to Islam being universal

:Question: According to the verse

And

[never did We destroy a town but it had a term made known . [Surah Ibrahim ۱۵:۴

There was no Prophet from any community who did not stand up and did not talk in their own language . And the heavenly book also used to be in the language of those people . Therefore if the apostleship of a Prophet is specially for that community , then that system would have been very much likeable , but if his apostleship is universal and for the people of the whole world , then why it is necessary that his book should be in the language of those people say for example , the book brought by the Prophet ? of Islam (a . s) is in the Arabic language

Answer: Those Prophets who were sent for the guidance of the people since their very first concern was with their own people , therefore it was necessary that the heavenly book which they brought should be in the language of their people and then he should do propagation of his message and in other communities in different other . ways

Nowadays the knowledgeable personalities of every country are trying that their books be written in the language of the people of that country . However what is . entered into those books is never solely especially for the people of those areas

Since the Prophet of Islam (a . s) came from the Arab community and in the initial , stage he had to deal with Arab clans and tribes therefore

his book is in one of the world�s comprehensive and living language; that is Arabic . . Whereas its laws and commands are connected to all the human beings

If at the time of the prophethood of the Holy Prophet (a . s) a universal and international language had existed and if all the people were knowing and understanding that language and spoke in that language , then in that case it would have been most appropriate that the Prophet�s heavenly book was also in that language . There was no such language in those days , nor is to this date , and there is . no further progress till now in this regard

On the basis of whatever is stated above the Holy Quran being in Arabic language , is not at all negating that Islam is a universal religion . In more clear words it should be said that the above-mentioned verse says that Allah has sent every Prophet to his community with the message in their own language , but that does not mean that , the apostleship of the Prophet and guidance was limited specifically for that community . only

Any Prophet or his book being in the language of his people is never the proof that his Prophethood was limited to this people only . But , his religion being specific or general . should be decided by other means

It is also evident that Islam is above race and language and it takes the whole world as its home and the Holy

Quran is in Arabic because there is no international language . Therefore the .allegation that Islam is a religion of a particular race is not a correct stand

That Islam is a universal is known through many ways , but here it is not possible to give all the details . For details refer to Din-e-Hikmat published by Jamea-e-.Ta�alimate Islami

? Why has Allah used plural pronouns for Himself

Question: When the Almighty Allah is One , unique and peerless , and knows about His ? oneness , then why in the Holy Quran he uses the plural pronoun (We) for Himself

Answer: The use of first person plural noun (We) is the sign of greatness and magnificence of the person (entity) who is speaking and this use is most appropriate and befitting to Allah . Arabs say that the reason for the use of first person plural noun is considered as proof of greatness that great people generally are not alone . The servants , attendants and other people are always around them to fulfill their needs . That is why they always used the pronoun We and the use of this word is a metaphor .for greatness

In this respect , wherever in the words of Allah plural noun is used it reminds us about His greatness and magnificence and we start thinking about those apparent and hidden powers of the universe , which are subordinate to Him . In this way our belief in Tawheed become stronger and our attention towards the sanctified self becomes .more

Hearing and sight in the Holy Quran

Question: What is the reason that in the following verse of the Holy Quran the word . �Samaa� is in singular , but �Qalb� and �Basar� are used in plural form

Allah has set a seal upon their hearts and upon their hearing and there is a covering� [over their eyes . � [Surah Baqarah ٢:٧

Answer: Some commentators say that here , �Sama� is in the

sense of noun of action and when on some word there is an increase of noun of action , then that noun of action gives the meaning of totality and generality . And it is not dependant on that word to be plural . But the other two words i . e . �Qalb� and �Basar� are used in the sense as a name of a specific organ . That is why they have .come in plural form

Some research scholars have described this difference that every person understands the things of various types with his heart and imagination . And in the same way he perceives colors , faces , shapes and measurements with eyes . The perception of those two organs are numerous and exceptionally of various kinds . According to this every person from among us has , so to say , numerous hearts and eyes . But everyone from among us can hear only the sound waves and for that .reason the word �Sama� is used as a singular

It is true that voices are also of many varieties , but not that much as those things , which can be seen with the eyes . In the same way those things are also exceptionally .various and diverse , whom one imagines and understands

? Why would the false gods be put in the fire

Question: In Surah Anbiya , Verse no . ٩٨ , it is said regarding those gods whom the :polytheist worshipped

Surely you and what you worship besides Allah are the firewood of hell , to it you�

. �shall come

On this basis the false gods will burn in the fire of hell , whereas the connection of some false gods is with the living things . (For example , the animals whom the ? ignorant communities worshipped) . What is their sin that they be burnt in fire

Answer: As the venerable Shia Mufasser late Tabarsi has said in his famous Tafseer Majmaul Bayan , this verse is addressed to the country of polytheists . And all the Verses of Surah Anbiya were revealed in Makkah . The false gods of the people of Makkah were made of wood , metal and stone . And those gods which are the firewood of Hell , they are these idols , etc , whom at the time of revelation of Quran , people used to worship , those living gods are not included in this Verse whom some people worshipped . It is also interesting that in those days the idol worshippers of the . Arabian peninsula were not worshipping any living things

Here the point worth attention is that Allah will burn those false gods in hell and they will become firewood for hell , so that the polytheist may know that those false gods who were sacred in their eyes in the end became fire for their own lives and they became the cause of their misfortune and wretchedness . And they get to know that these false gods whom the foolish man considered to be powerful do not even have a little power

. to defend themselves

? Is it allowed to prostrate before anyone or anything other than Allah

:Question: The Almighty Allah states in Surah Yusuf , Verse No . ١٠٠

And he raised his parents upon the throne and they fell down in prostration before him and he said: O my father ! This is the significance of my vision of old; my Lord has :indeed made it to be true

It was because Yusuf (a . s) had seen in his first dream that , the Sun and the Moon , . and eleven stars are prostrating in front of him

We read in history that when Commander of the faithful Ali (a . s) was going towards Siffeen people of a group , who were standing at the roadside , according to the system for the Sassanid kings fell down in prostration as soon as they saw Hazrat . Commander of the faithful saw this spectacle and felt too much of anguish and said: �What kind of unpleasant sin are you committing . Go and do your work , because I � . am also a creation of Allah , just like you

? Is this historical fact , not contrary to the above-mentioned Verse

Answer: Prostration by way of worship is specifically only for the Almighty Allah and is not permitted for any and other than Him . As is related by Imam Sadiq and Hazrat Imam Hadi (a . s) , in tafseer of this Verse , Hazrat Yusuf�s (a . s) father and mother . and brothers had prostrated in front of Allah by way of thanking Him

:And as the writer of Majmaul Bayan has said

In Arabic words , personal pronoun of �Lahu� is not towards Hazrat Yusuf (a . s) , . but it revolves towards Allah . Meaning they prostrated in front of Allah

As far as the prostration of Angels towards Hazrat Adam (a . s) is concerned , it has the same meaning i . e . prostration was actually for Allah and Hazrat Adam�s (a . s) . position was that of Kiblah

In view of this narration in the mentioned verse , there is no dispute in the historical . (meaning as related by Imam Ali (a . s

? What is meant by Tauba–e–Nasooha

:Question: The holy Verse

Yaa ayyuhal latheena aamanoo tooboo iallaahi tawbatan nasooha

[O you who believe ! Turn to Allah a sincere turning . � [Surah Tahreem ۶۶:۸�

. There is a difference regarding this verse , explain its meaning with clarity

Answer: In the dictionary the meaning of �Nasaha� is to �be clean-pure� . On that basis by �Tauba Nasooh� is meant to that Tauba which is clean , that is pure from sin . And for such pure Tauba it is necessary that man should not return to that sin again . Many traditions narrated by Imams (a . s) also confirm and support this fact . For example according to a tradition , Imam Sadiq (a . s) was asked that what is :meant by this Quranic verse . Imam (a . s) said

. The servant of Allah repents on his sin and does not return to the same again

:In another tradition from Imam Hadi (a . s) it is related that he replied

Tauba-e-Nasooh� is this that while repenting for forgiveness man�s apparent � [(outward behavior) should be exactly to his inner feelings (inner self) . [۲۰

Many other traditions are narrated on the subject and all of them support that �Tauba-e-Nasooh� means pure repentance in which there is no going to the sin again . And in which the man�s apparent self and the inner-self should be the same . His actions should conform to his intentions .

? �Is this Verse contrary to the issue of �abiding forever

Question: Our belief is that those who enter paradise do not go out from there and remain there forever . And many Verses explicitly prove this . But by Verse No . ۱۰۸ of . Surah Hud it seems that it is possible that one day they may go out of Paradise

And as to those who are made happy . They shall be in the garden abiding in it as� long as the heavens and the earth endure , except as your Lord please , a gift which � . shall never be cut off

:Exception

As it evidently seems that it is possible that one day Allah may wish to drive them out of this center of blessings , whereas other verses prove that they will never go out of ? paradise . In this situation what is the meaning of this verse

Answer: It is true that the Almighty Allah has promised a permanent stay in paradise in many verses to virtuous people and He will never go

:against this promise as He Himself says

[Whatever Allah has promised , He will never go against that . � [Surah Rum ٣٠:۶�

But it is possible that some may think that after this categorical promise the reins of power go away from Allah and then He does not have that power that He may drive them out of paradise and He may seize His grace from them . In the scholarly and conversational term this categorical judgment puts limit to the Power of Allah . And it diminishes the vastness of strength of Allah . That is the reason that with these words Allah stresses on this fact that though He has promised them a permanent stay in paradise and He will never go against His promise; nevertheless this does not diminish His Power in anyway whatsoever and He still has the Power and control on all the existing things and can do anything whatever He wants and His Power and control .over everything is intact and permanent

Also the same sentence is revealed in the first Verse (regarding the people of Hell and in which they were promised a permanent chastisement) . And the reason for that is .also same , which is related in reference to the first verse

The sentence , which has come in the end of the verse , is from the evident and clear Quran , which is corroborating the Tafseer as mentioned above . This sentence makes it clear that this gift of Allah is going to remain intact

. and established forever and is never going to part

? What is the benefit of uttering Allah�s name before starting anything

Question: It is said that at the time of starting any work �Bismillah� should be said , ? what is the benefit of this

Answer: With regard to the purity of man�s action , keeping in mind the effect of the attention being paid towards Allah , it becomes evident that at the time of starting every work taking Allah�s name makes the man attentive to doing the work correctly and towards uprightness . And if in this precious command of religion there is no other benefit , then too it is enough for its importance that to say �Bismillah� and to seek help from His Exalted self before the beginning of every work is itself a lesson in training and invites man towards doing the work correctly , sincerely and in upright manner and keeps away from breach of trust and evil (which in the present age is a . (fountainhead of most of social misfortunes

Other than this , weak and restricted man is in need of help from Allah in every moment of his life . By saying �Bismillah� he shows his humility and seeks helps from the Almighty whose Power has no end . Then the Merciful , affectionate , . Almighty and Powerful Lord also puts him into His special Grace , favor and attention

The Quran is safe from distortion

Question: Was the Quran revealed to the Prophet of Islam (a . s) in the same form as it ? is presently ? And what is the proof of that there was no tampering with it

Answer: It

should be kept in mind that the song of tampering with Quran was mostly sung by the Christians and the Jews . Since according to the admitted testimony of history the heavenly books of both those religions had became prey to change and tampering as the time passed and have lost their original charm , value and credence . That is why they make efforts that the Holy Quran also be polluted with allegations of distortion .

History testifies that copies of Taurah (Old Testament) were destroyed many a times during different historical calamities and especially in attack by Nebuchadnezzar on the Jews . Afterwards some Jew scholars rewrote it . [۲۱]

Testimony is available that all the four Gospels were written many years after Hazrat Isa (a . s) by some people . That is why there is no trace of the Injeel (New Testament) , which was sent down on Hazrat Isa (a . s) . [۲۲] Those people who have kept the foundation of all their religious principle and the field of knowledge on books , which has become so much unreliable , unauthentic and without any real value , they like that the Holy Quran also should be brought to face this same kind of destiny and say that with passing time the Holy Quran also became prey to distortion . Though in all the periods of Islamic history the collection and care of the Holy Quran was never worthy of comparison with the history of Taurah (Old Testament) and Injeel (New Testament)

. in the periods of Judaism and Christianity

History shows that the style of the Holy Quran never in any Islamic period came face to face with ambiguity and complication . In this regard we should pay attention to . two postulates , which provide answer to many questions

The Holy Quran is such a book , which had established revolution in all the spheres (١) of social life of Muslims . It scattered their previous life and in that place gave existence to a new life , the foundation of which was secured on the belief of human rights . On this basis the Holy Quran was such a book , which was consistent with the actual conditions of Muslims and they were getting their political , worldly life , laws of etiquette to the extent that their homely customs and compliments were also derived from this heavenly book . They were contacting with this book during Prayers five times a day . And lastly they use to turn first towards the Holy Quran in all the affairs . of their daily life and then to Holy Prophet�s (a . s) traditions and manners

How then is it possible that distortion can take place in the book , which is so much engrossed in the life of people and they turn towards it and take benefit from it to such an extent . And neither common nor the scholars had noticed this happening ? Is there a possibility that distortion might have taken place in the Holy

Quran and nobody even took note of it ? It is something like that we think it to be possible that in some big community of the world , tempering with their basic laws is done and no one pays any attention to it ? Is it possible that the basic laws of any community become prey to tempering but people do not understand anything ? And no voice of protest is raised ? The influence of basic laws on the communities of the present world is less than the influence of the Holy Quran on the community life of Muslims many times more . And that way people used to commit it to the memory that if there had been a slightest tempering in that it would have faced too much of protest . , rejection and rebuttal . And objection would have come from all the corners

(۲) Whether in the time of the Holy Prophet (a . s) or after that history is consistent about the collection of the Holy Quran and with great importance which the Prophet (a . s) and the Muslims were giving to the protection and copying of the Holy Quran , it is proved that in the Holy Quran due to any reason also there was no chance of even a . word being reduced at any time

(۳) According to Tarikhul Quran by Abu Abdillah Zanjani , in the time of the Holy Prophet (a . s) many learned Muslims whose number is written to be as much

as ۴۳ , as per the order of the Prophet (a . s) , every verse and Surah were being written as soon as they were revealed . And those written texts of the Holy Quran were being kept among Muslims with every possible effort and arrangement the care was taken . Out of them those well-known gentlemen , who with regard to the copying of the Holy Quran doing arrangement which was many times more compared to others . Among them the name of Imam Ali Ibn Abi Talib (a . s) tops the list . Thus the copies of the Holy Quran , which were written by young people , were present among the Muslims . And they used to come to them day and night with respect to .recitation and getting benefit of the Holy Quran

Other than that , many of the Muslims had remembered by heart the Verses and Surahs of the Holy Quran . They were very careful in memorizing the Holy Quran . And they made efforts that not a single word of that heavenly book be forgotten . Those gentlemen were called Qari (reciter of Holy Quran) and people with regard to the .recitation of Quran , used to turn always towards them and get the benefit

Muslims were so strictly guarding and taking care and were vigilant against the tempering of Quran that in the time of Caliphate of Abu Bakr many reciters of Holy Quran were killed in the battle of Yamama , so Muslims

decided to pay more attention towards guarding and protecting the Holy Quran . And to fulfill this purpose they collected all the copies of the Holy Quran at a place and they ended all the possibilities of increase or decrease in it . Once again more vigorous attention was paid towards guarding those copies of the Holy Quran . In the Caliphate of Uthman also four editions were prepared from the original copies and were sent to all the Islamic provinces so that they all make the copies which they held before according to the one sent to them . And while reciting the Holy Quran they follow them . The gentlemen who were reciters of Holy Quran and other Muslims paid attention towards guarding the Holy Quran to such an extent that one day between Ubayy bin Ka�b and the Caliph of that period Uthman a difference arose regarding the Verse .No . ۳۴ of Surah Taubah

�And (as for) those who hoard up gold and silver and do not spend it in Allah�s way

Uthman bin Affan said that in the revelation by Allah the word allazina (those who) is there (i . e . without �Waw; coordinating conjunction�) and this letter should be removed from the editions of the Holy Quran . Whereas Ubayy�s stand was that we have heard this Verse from the Prophet (a . s) in this way only . When the discussion :prolonged Ubayy suddenly said in a very harsh tone

I will put sword on the shoulder and spill�

� . the blood of the person who wishes to remove this alphabet from Quran

. Due to insistence of Ubayy the caliph took back his words

When this all took place on the question of removing just one alphabet can it be said ? that the Quran has become prey to distortion ? And some of it Verses are omitted

Other than the two basic things narrated above it should also be remembered that in many Verses of the Holy Quran specific mention is there that there will be no tempering and that this heavenly book will remain protected from any alteration . It is :stated that

[We have sent Quran , and We are its Protector and Caretaker . � [Surah Hijr ۱۵:۹�

Islamic scholars and intellectuals also have in the books of exegesis and theology specifically mentioned that Islamic experts have consensus that there has been no change or tempering in the Holy Quran and if any such person who is born from among the wise persons also who has trust on the subject of the tempering , then the reason of his belief are the forged traditions which have been added into the books of traditions by those selfish people . Otherwise in the Holy Quran itself there is no indication whatsoever regarding their claim . It is obvious that such false traditions . are eliminated from the angle of credence

In other form under the influence of those traditions such belief is created whose real meaning and sense is not revealed till now . Anyway many

of our intellectuals and research scholars have written books regarding this and have . amply proved that alteration or change in the Holy Quran is not possible at all

As regards the traditions that Amirul-Momineen Ali (a . s) had a copy of Quran , which was different from other copies . These traditions are not contrary to the issue of non-existence of tempering in the Holy Quran . Because as the scholars have said , the Quran , which was collected by Amirul-Momineen Ali (a . s) consisted of explanation of circumstances of revelation of Verses and commentaries and its elucidation , which he had heard from the Holy Prophet (a . s) . And its difference with other editions of the Holy Quran was not regarding the original text of the Quran , but . it was only regarding this

The Order of revelation of surahs of the Holy Quran and the scribes of revelation

Question: According to the revelation which is the first and last Surahs of the Holy ? Quran ? After the revelation by whom was the Holy Quran being written

Answer: Whatever is written by the reliable Islamic historians according to that the :first Surah which was revealed on the Holy Prophet (a . s) was

[Read in the name of your Lord Who created . [Surah Alaq ۹۶:۱

And the last Surah was Surah Tauba . The subject matter of these Surahs also . support this assertion

As regards the writing of Quran in the period of the Holy Prophet (a . s) it can be said that whatever verses which were revealed to him some of his

selected comparisons used to regularly and formally ask him about those verses and write them in the style of Kufi style which was the current style of writing in those days . Those gentlemen were called Katib al-Wahy meaning writers of the revelations of the Holy Quran . Historians have written the number of these persons to be ۴۳ . Out of those ۴۳ persons , Imam Ali Ibn Abi Talib (a . s) and some other companions worked very hard as compared to the rest in the job of writing the verses of Quran . They used to always remain present in the service of the Prophet (a . s) and under his subtle .guidance and supervision wrote all the revealed verses

Keeping in mind that the foundation of Islam is on that heavenly book and it is the basic law of Muslims in all the spheres of social and the individual life , the Holy .Prophet (a . s) himself specially arranged the chapters and verses in the present form

At the time of demise of the Prophet (a . s) the whole Quran was in existence in written form with the Muslims . Many people had also committed it to memory . The Holy Quran , which is present with the Muslims is the same which existed with the Muslims .(at the time of demise of the Prophet (a . s

Interpretation of Quran based on Personal views

Question

It is mentioned in many traditions that no one has the right to interpret the Quran according to one�s personal

views and opinion . And if anyone does it , his place is hell . What is the meaning of ? interpreting according to one�s personal views

Answer: Muslim scholars and commentator of Quran are unanimous on the view that no one has the right to interpret the verses of Quran according to one�s personal view and opinion . Many traditions are narrated in this regard . We present below a :few examples of the same

The Holy Prophet (a . s) said: One who interprets the Quran according to personal . ١ .(opinion[٢٣] he makes his place in fire (Hell

One who interprets the Quran according to his view , [٢۴] even though it may be . ٢ [right , yet he has committed a sin . [٢۵

There are some of the traditions that are related on the topic . Now we should see . what does interpretation on personal view mean

The great commentators have given three meanings of Al-Tafseer bir-Ra�y .(interpretation based on personal views) and we shall explain each of them briefly

�If the commentator forms an opinion . ١

If the commentator forms an opinion before conducting considerable research it becomes a cause that the word which has two meanings and there is no indication which meaning should be taken or an verse is enigmatic from the aspect of its meaning and it becomes necessary to remove its doubt and ambiguity with the help of other verses but the commentator explains it in a way which is in conformity with his preconceived notions . In other words to justify the

established beliefs and preconceived notions become the cause that one does the Tafseer of a particular verse without any testimony and method , on the basis of his beliefs and instead of making the Holy Quran his guide and leader , he moulds it according to his own views . Also he were not having these views previously , he [would never have interpreted in this way . [۲۶

Examples of this type of Al-Tafseer bir-Ra�y is seen in the books of those who follow the Mu'tazilah , Ashariah , Batiniyyah and Sufis . When a commentator has fully accepted the views of the Mu�tazilah or Ashariah school of thought regarding the attributes and actions of Allah and the people , when he comes to those verses regarding whom it is possible to interpret them according to his personal belief . And these verses may have a different inner meaning from that of the apparent meaning and he may interpret them according to his beliefs . And instead of presenting his beliefs to the Holy Quran , (to evaluate on the scale of Quran) , he presents the Holy Quran to his beliefs . (That is , he does the tafseer of the Holy Quran according to his belief) and on the basis of his personal whims and desire , distorts the meaning of the .verses

Tafseer Al-Kashshaf , the commentary of Zamakhshari[۲۷] is a living example of the interpretation of Quran according to the beliefs of the Mu�tazilah . In the same way Mafatihul Ghaib

of Fakhruddin Razi is the tafseer of the Quranic verses according to the Ashariah school of thought . Both these commentators had tried to justify their predestined beliefs in the light of Quran and they were not ready to release themselves from their past beliefs that by freeing themselves from their original faith they should have made the verses of the Holy Quran material of their research which were revealed . regarding the attributes of Allah and the deeds of men

In the same way in different periods of history , the Batiniyyah and some philosophers have interpreted some verses of the Holy Quran to justify their views . For example Mulla Abdur Razzaq Kashi has based his tafseer on the levels of Batiniyyah faith and [Muhiyyuddin Arabi has done the tafseer of Quran according to his Sufi beliefs . [۲۸

This tafseer which is compiled only for the propagation of a particular school (a school whose founder was an errant and fallible person) even though some of the points . may be correct but Ashariah as a whole it constitutes Al-Tafseer bir-Ra�y

At the end of the ۱۳th century and the beginning of the ۱۴th century this trend became common and discoveries and inventions threw up new sciences . On the basis of this a new basis of Al-Tafseer bir-Ra�y came into being for Muslim commentator and the interpretation of verses dealing with supernatural things like soul , angels and prophets took a new shape . So that natural and material scientists could be attracted and the

verses could be presented to them so that they may be considered valuable . The truth of our statement will become apparent if you study a tafseer like Al Manar . (Though in many of these commentaries , for example in Al Manar there are also some strong points and this is itself a remarkable thing) .

Since these intellectuals were influenced by the natural material science that is why they interpreted the verses of Quran in the light of scientific research till the present time . According to some , angels were the power hidden in one�s nature .

Some experts of ethics , having a keen eye for ethics and morals have gone to such limits in interpreting the verses of Quran that they have explained Shaitan to be Nafs-e-Ammara (sensual appetite) and they do not accept the existence of any such thing as Shaitan .

Sometimes it is also seen that some people interpret verses (like: Go to Firon he has exceeded his self) in the way that it is not about a particular Firon . It is about anyone who goes against his conscience . [۲۹]

These kinds of commentaries are Al-Tafseer bir-Ra�y because they are influenced by pre-conceived beliefs and the apparent of the verses is ignored and some other meaning is derived from them .

۲. The second meaning of Al-Tafseer bir-Ra�y

The second meaning of Al-Tafseer bir-Ra�y is that the initial words of the verse are followed (without considering the confirmed proofs and studying other verses which are related on this topic) . For example an intellectual proof

and ignoring other verses which clearly negates that God has a physical body and by the apparent meanings of some verses which are all metaphorical and that it should be proved that Allah has a body and for example it is said: �The hands of Allah were on their hands� proves that Allah has hands , although doubtlessly here hands do not .denote hands of Allah but it refers to the power of Allah

The third meaning of Al-Tafseer bir-Ra�y is that regarding the tafseer of the Holy . ٣ Quran apart from the Holy Quran some other source is referred . Apart from the verses concerned with Islamic laws all the Quranic verses can explain all the other verses and regarding the Tafseer of the Holy Quran does not require the understanding of the Companions and the Tabe'een (Companions of Companions) . [[٣٠

The compiler of Kashfuz Zunoon[٣١] has mentioned five types of Al-Tafseer bir-Ra�y . . Their basic points are the same as mentioned above

Here it is necessary to mention the point that the different meanings related about Al-Tafseer bir-Ra�y are such that no one has ever said that Al-Tafseer bir-Ra�y according to the Holy Prophet (a . s) is Tafseer without reason so that we may object :upon it and say

He has mentioned this meaning so that people may not understand the Holy Quran� and they may keep Quran like the Christian priests of the middle ages had kept Taurah (Old Testament) and Injeel (New Testament) . And to prohibit the contemplation and

pondering on Quran thus making it into a book whose body remains among the people and its soul is unknown and its value should just remain of holy words and � . secret and enigmatic voice

Those Islamic commentators who have discussed Al-Tafseer bir-Ra�y they have not this meaning of tradition in their discussion , rather Muslim intellectuals and specially the Shia intellectuals consider reason (Aql) to be a divine argument and absolute proof so much so that they consider it in the Class of the Book , the Sunnah and Ijma . ((consensus

How can they take word �Rayy� that is mentioned in the tradition of the Prophet (a . s) in the sense of Aql and reason while in the Arabic Lexicon which is compiled to explain . The words of the Holy Quran and traditions mention the meaning of the word [�Rayy� to be Zann , Suman hadath and Tahmeem (conjecture and guess) . [٣٢

If people of a particular group (Akhbaris) do not act on the apparent meaning of those verses which are regarding the practical laws then it is not due to the fact that they say: Holy Quran must not be interpreted by Aql . Rather it is because the Verses are of different types , abrogating and abrogates , general and special , absolute and conditional . And it is not possible for us to classify them without referring to the Imams of Ahl al-Bayt (a . s) . On the basis of this , we do not act on the

. apparent meanings of these verses

Even if one or two unreliable people have made such a statement would it be correct that such a baseless allegation should be presented in this way ? That people imagine that in different periods of Islam , the Islamic intellectuals had kept the people away from understanding the Quran and did not permit them to understand its meanings while the same scholars and intellectuals have written hundreds of commentaries of Holy Quran in different languages . And to know the number of commentaries of the (? Holy Quran written by the scholars refer to Kashfuz Zunoon and Dharia . (reference

The truth is that if they had intended to keep the Quran to themselves like the Taurah (Old Testament) and Injeel (New Testament) they would not have written commentaries on this heavenly book . They would not have discussed and debated on . the Quranic verses from the aspect of Aql and traditions

One who says this has also committed another mistake . That they have given the . translation of the hadith as follows

One who does the tafseer of Quran according to his personal view his abode will be . filled with fires

Although the feminine Tabbu from which Yattabbu is taken is not in the meaning of . filling . Rather its meaning is to prepare and obtain the place

Also the meaning taken by that person is for a particular place though it is definitely not so . Rather in hadith it denotes place and not a particular spot

.

In the following verse both words are used and the meaning of both is the same as . we have already given

And when you did go forth early in the morning from your family to lodge the� [believers in encampments for war� [Surah Aali-Imran ٣:١٢١

[Either it denoted the preparation of places for them to fight) . [٣٣)

Thus , the correct meaning of this verse is: One who interprets the Quran from his personal view he should select a place for himself in the Hell or prepare for himself a place in Fire . (And those who have construed some other meaning of the hadith it . (shows their ignorance of Arabic literature

? What is the aim of repetitions in the Quran

Question: Why are some verses repeated in the Quran and in this way why are some ? stories mentioned on many places

Answer: We should remember that the Holy Quran was revealed over a period of ٢٣ years according to different circumstances and happenings . The Holy Quran is not a dry jurisprudence book or a classic that should present an analysis of intellectual problems and laws . The Holy Quran is a discourse , a book of religious propagation and guidance whose aim is enunciate the realities of human life and laws that are necessary to take humanity to perfection and they should purify the souls and thoughts of people and establish the proper social laws so that a society is established which would be perfect from the economic as well as the ethical point of view . To achieve this aim the

Holy Quran has spoken on all the important subjects . The Holy Quran is revealed over . a period of ٢٣ years in different circumstances to reply to the needs

. Now so far as repetition is concerned , we see that there are two types of repetitions

. Repetition of some historical stories . ١

. Repetition of those verses which mention some very special kinds of realities . ٢

As regards the historical incidents we should remember that the aim of Quran relating the historical incidents is to invite the attention of the people towards the laws which . have ruled over the past communities

The Holy Quran desires to familiarize the people with those laws and invite their attention towards the causes of the advancement and progress or downfall of the past nations . What were the serious consequences of their rejection of their prophets ? What they had to suffer as the result of unleashing justice and oppression . What were their actions which cause of their downfall and destruction ? And finally what . were the signs of their weakness and strength

In those verse the Holy Quran has invited the attention of the people towards those laws and in this same way indicated the consequence of the disobedience of the sinful . and oppressive people

The same fact became the cause that the Holy Quran should analyze the past societies and indicate towards their different aspects . Therefore the Holy Quran mentions for example the Bani Israel and the creation of Adam (a . s) in

different places . On every occasion it indicate towards a special part of loftiness of this incident and desires that every time it should invite the attention of the people to . an special aspect which has not been indicated other times

It is a reality that can be realized only if you ponder upon the stories of the Holy Quran . The verses that are repeated on other occasion (for example Surah Rahman the verse of: which then of the bounties of your Lord will you deny ?) is for the purpose to create a psychological effect on the hearers . When the Almighty desires to exhort people He repeats to them again and again those points which have special psychological and emotional aspect . For example in the same Surah Rahman the Almighty Allah enumerates some important bounties that have fundamental effect on the formation and continuation of human society . And in the same the major bounties are mentioned; that are arranged for man in the hereafter . The aim of enumerating those bounties is to awaken the emotions of man . Allah repeats the sentence: Which then of the bounties of your Lord will you deny , so that people develop the ability to recognize truth and it prepares him to submit to the truth and develops his humanity and feelings . Therefore the repetition of this type is itself necessary from the point of , view of guidance and it does not in any way mar the eloquence of Quran

rather it is counted as the beautiful discourse because it first of all becomes the cause . of emphasis and effect

This type of repetition is widely seen in the Urdu , Arabic and Persian literature . And there are numerous examples of Arabic Panegyric (Qasida) which are designed on the repetition of one sentence or stanza . One such example is the Qasida of Adi bin Rabiah the uncle of Imrul Qays , which he composed in the memory of his brother , Kaleeb . The sentence Alaa Laisa Adlam min Qaleeb is repeated twenty times . And of . the Urdu poets , especially in Dr Iqbal�s poetry we find such examples of repetition

the tree of knowledge

:Question: In the lessons of the history of religions we read as follows

? What is the forbidden fruit

As the Old Testament writes in detail and the Holy Quran says in suggestive way . (Forbidden fruit) is insight because on the basis of Quranic verses the Almighty used to call Adam and Eve and without feeling any kind of shame for their nakedness they used to reply . But after eating the forbidden fruit they began to feel ashamed of their . nakedness and hid themselves

In the past they used to see the Lord without any kind of shame . Now after eating the forbidden fruit they are feeling ashamed of their nakedness . The proof is that the condition in which they were till yesterday (nakedness) , they were not able to see it and now by eating the forbidden

. fruit they have received insight and the forbidden tree is the tree of insight

? What did the Almighty desire

? Should man eat the forbidden fruit or not

We should not view this problem like human stories . That the Almighty did not want that Adam should eat the forbidden fruit . Because if it had been unacceptable to Allah He would not have allowed Adam (a . s) to eat the fruit . (Because the intention of man has no value before the intention of Allah and only that comes to pass which the Almighty desires) . Thus the Almighty Allah desired that man should eat this fruit . Because he could not have come into existence without eating this fruit . And it is such a plan that was arranged for by the Almighty Himself . So that man can come into existence and the man who is present now and who with the passing of times will . continue to come

As mentioned in the above-mentioned discussion does the forbidden fruit only . ١ ? constitute knowledge and insight

Answer: We have been asked many questions regarding the points mentioned in those lessons . The above-mentioned is an example of the same . For a satisfactory . reply it is necessary for us to mention a few points

As we have mentioned before one clear proof of the interpolation of the present . ١ Bible is that in the story of the Creation of Adam it states unequivocally that the forbidden tree was the tree of

knowledge and insight or the tree of good and evil on realization explanatory or recognition . (In all the translations of the Bible give only one meaning . Thus according to clean words of the Bible the first and the greatest sin of man was the sin of knowledge and insight . And probably it is the reason that the church leaders in the middle ages used to battle against the intellectuals , scientists and writers of their time and they used to dread the spread of this sin . They used to believe that on the first day Adam (a . s) was ignorant that he was not ashamed of his nakedness but when he ate of the forbidden fruit (knowledge and intellect) or became rational being , . he became a sinner and he was expelled from Paradise and the proximity of the Lord

Without any doubt these are concocted stories of the historical age . On the contrary the Holy Quran says that before setting in Paradise , Adam (a . s) possessed a vast knowledge and intellect and was to a great extent needless of the tree of knowledge . and insight . So much so that he had become the teacher and instructor of the angels

[We taught Adam all the names� [Surah Baqarah ٢:٣١�

Therefore this Adam is absolutely different from the Adam who is described by the Bible . The greatest source of this power of Adam (a . s) is knowledge and insight . And the greatest sin of that

Adam is knowledge . This Adam is Adam in the proper sense and that Adam is ignorant from all aspects . This Adam was created for realization and that Adam is commanded that he should not let knowledge and insight enter his mind . In such circumstances it is really a strange thing that the logic of the Quran and the altered Bible should be .considered at par

According to Taurah (Old Testament) Adam and Hawwa were nude and they did . ٢ not feel any shame of their nudity . It is right but where does Quran say that both of them were naked and were not ashamed of their nakedness ? Rather , on the contrary the Holy Quran clarifies that they had clothes on their bodies even before eating the forbidden fruit and this dress fell away from their bodies after eating the .forbidden fruit and they became naked

he (Shaitan) expelled your parents from the garden , pulling off from them both� [their clothing that he might show them their evil inclinations�� [Surah Aaraf ٧:٢٧

:It is also said that

the Shaitan made an evil suggestion to them that he might make manifest to them� [what had been hidden from them of their inclinations� . [Surah Aaraf ٧:٢٠

:On the basis of this in the ٢٢nd verse of the same Surah it says

their evil inclinations became manifest to them , and they both began to cover� [themselves with the leaves of the garden�� [Surah Aaraf ٧:٢٢

This is also in the meaning of the loss

. of their clothes . It does not mean that they were naked and were not aware of it

Thus when Quran introduced Adam it says that he was a dressed and respectable . (person who became naked due to disobedience . (This point is worth noting

On the contrary the Adam introduced by the Bible was naked from the beginning like animals . So much so that he was not even ashamed of his nakedness . In spite of this clarification of the Holy Quran is it proper that such a thing should be associated with ? (and it should be brought on par with Taurah (Old Testament

The most interesting thing is to interpret �Don�t eat� to mean �You should eat . ٣ . � Can there be greater fraud in logic ? That negative should be taken as positive and evil should be considered good ? If the fruit was for eating , why was it named the ? prohibited tree

What is this method of interpretation and explanation of meaning . If this method is correct it would be better to judge in the same all the things that are prohibited in the Quran and it should be said that the Almighty had desired thus that this prohibited should be acted upon . And if He had not desired thus He would have prevented the ? people from acting upon it . We are helpless regarding our actions

The Almighty described that we should remain free . He gave free will to men and left them

on their own but side-by-side he has formulated many rules and regulations for his .training

Thus this comparison is absolutely incorrect that if Allah did not desire that Adam (a . s) should eat the prohibited fruit He would have stopped him . Because in the same way this comparison will come true for the sinners . Actually here there is a .(misunderstanding regarding freewill and compulsion . (Please note

Respected readers ! Whatever has been stated above , in your view is it not better that before expression such an opinion in the form of a lesson it should be shown to the experts of Islamic problems and published later so that such kinds of .misunderstandings are not created

Please ponder upon it . If a person reads this book and concluded that this tree was the tree of knowledge and wisdom and Adam and Hawwa were naked like the animals and they were not knowing this and after eating the prohibited fruit of the tree of knowledge they came to know and they hid from the sight of Allah and later as the punishment acquiring knowledge of wisdom they were expelled from there , then ? who would be responsible for this belief of his

The facts learnt from the sources of guidance are that the prohibited tree �tree of jealously and a kind of aversion . � Or there was something similar to this and Adam was involved in this . (Although it was not the jealously that could tantamount to jealously or

:(due to it , the hands should be smeared with sins

This statement could be explained in the way that Hazrat Adam (a . s) was informed of the condition of his descendants and he saw among them such exalted prophets who were having higher grades than him . On this juncture he desired that the position of these personalities would have been achieved by himself even though in spite of his merits he had not reached to that position . This same desire distanced him from the paradise and that was his tree of prohibition . Though in some traditions wheat is . mentioned as the prohibited tree whose prohibition had an aspects of trial

? Why is there no �Bismillah� in the beginning of �Surah tauba

Question: Why is there no �Bismillah� in the beginning of �Surah Tauba ? and why ? we see Bismillah in the middle of Surah Naml

Answer: Because Surah Tauba as is apparent from the following , is for the warning of polytheists and the breaker of covenant and its aim was to warn those people who were trying to destroy the light of the belief in Oneness of Allah , moral and social reformation in the Arabian Gulf thus it was not suitable that its beginning should be . with Bismillah because this sentence is the sign of mercy , peace and friendship

As far as the mention in the middle of Surah Naml is concerned it is the beginning of the letter that Sulaiman (a . s) had written to the Queen of Saba . And since the full text of

this letter is quoted in the Quran , the Bismillah is also mentioned because this letter .began with this sentence

? Are there more than one Creator

Question: In the ۱۴th verse of Surah Mominoon the Almighty Allah says: So blessed be Allah , the best of the Creators . When the Almighty Allah calls Himself the �best of ? Creators� does it mean that there exist other Creators also

Answer: From the aspect of Arabic language the root Khalq (creation) occurs in three :meanings

۱ . To evaluate or estimate something .

۲ . To transform a thing into something else . For example to make tools from iron .

۳ . To bring something from non-existence into existence . That is , to bestow .existence to something that did not exist before

Without any doubt the third meaning is special to the Almighty Allah and the words of Creator and inventor . Apart from Him these terms are not used to anyone else . So much so that the first and the second are applicable even to human beings . In the verses of the Holy Quran the root Khalq is used in the first or the second meaning . For :(example it is mentioned regarding Isa ibn Maryam (a . s

And when you determined out of clay a thing like the form of a bird by My� � . permission

. Here it denotes changing one thing into another

The verse in question has also used in the second meaning or the first and since in those meanings there can be many creators it

. is correct to state that He is the best of Creators

? Why is Charity compared to an ear having ٧٠٠ grains

:Question: It is mentioned in Surah Baqarah

The parable of those who spend their property in the way of Allah is as the parable� ��of a grain growing seven ears (with) hundred grains in every ear

In spite of the fact that we have inquired of the agricultural scientists that if we have a piece of land which is prepared from every aspect . It is irrigated properly and birds also do not pick up its grain and the seed is also not destroyed in it and no trouble descends on it and the soil is also of a good quality and all the conditions of growing a crop on it is fulfilled then how much wheat can be produced from a stalk of wheat ? . They replied: thirty or at the most forty and nothing more than this seen till now

Thus how does the Almighty say that it is like the ear which gives ٧٠٠ grains whereas if . Allah had desired He could have given more

. Answer: Two points have to be kept in mind in the reply to this question

Firstly the above quoted verse does not mention wheat or any other grain , rather the word Habb – grain is used . And that the one posing the question has given the examples of wheat , which is such a derivation that is not even mentioned in the Holy Quran . Thus if we find a grain whose one grain gives

. seven hundred grains it would be sufficient to justify the above verse

If by chance there are some seeds , one of which is maize if it is planted at fixed place it is possible that one grain would produce seven grains (٧ ears of hundred grains each (. , i . e . or more could be obtained

[It is said that bajra (millet) also produces many grains . [٣۴

Secondly even if for the sake of argument we consider the above verse there is another possibility and it is that when two things are compared to each other . There is a distinction of the compared thing which is not in the thing with which it is compared though from the aspect of the actual topic of discussion there is similarity in it . For example it is said:(His face is like the moon which does not set) or he is a sun that never sets or he is tall as the date palm , though we know that moon always sets and there is sunset also and there is no tree on the earth that walks . Therefore , such comparisons imply that for example his face is fresh and luminous like the moon and only the difference is that there is decline for the moon but that person has no decline or his body has the qualities of tall stature of a date palm but his distinction is that he can walk and the date palm cannot walk . Many such kinds

. of examples are found in literature

In addition to poetic examples the Quran itself has such comparisons and similes . For example when the Holy Quran gives the examples of pure and best things it says it is [like a tree that bears fruits . [۳۵

Although there is no tree that bears fruits all the year round or even if there is such a tree would be very rare . Thus the implication is that this tree of goodness has a distinction over all the other trees and it is that there is no autumn for this tree and . neither is there any restriction on it for bearing fruits

:The Holy Quran also gives the examples of the light of Allah and says

[His light is as a niche in which is a lamp� [Surah Nur ۲۴:۳۵

:In the same verse He says

. the oil whereof almost gives light though fire touch it not �

Though any oil , however pure it may be , does not light up without fire . Actually it is a . distinction which is given as a simile

The verse regarding which question is posed in that too the growth of the seed of Charity seventy fold is a distinction which the seed of Charity has over all the seeds of . the world

Son of Nuh (a .s) in the Holy Quran

Question: Hazrat Nuh (a . s) was commanded by the Almighty to build an ark and Allah informed him that water would spread all over the surface of the earth and the infidels will drown , but his women

and sons will remain safe . One of his sons Canaan , did not care for his teachings on account of his idolatry and did not board the ark . At last he drowned in the flood . :During this Hazrat Nuh (a . s) supplicated his Lord and said

My Lord ! Surely my son is of my family , and Thy promise is surely true� [Surah Hud [۱۱:۴۵

The Almighty Allah addressed him in the following four sentences: What is the aim of ? those sentences

? He is not of your family � why . ۱

? He is the doer of other than good deeds � why . ۲

? Ask not of Me that of which you have no knowledge � why . ۳

[I admonish you lest you may be of the ignorant . [Surah Hud ۱۱:۴۶ . ۴

? Question: What was Nuh (a . s) ignorant of

Answer: The first sentence �He is not of your family� does not denote that he is not your biological son because it was absolutely true that he was the biological son of Nuh (a . s) and was born from his loins . Rather the implication is that he is not your spiritual son . Because the son has to be like the father physically as well as spiritually . But the son of Nuh (a . s) was not so . Because his spiritual relationship with his father had been severed . The second sentence implies that he did not have a good character because his character

. was so unrighteous that he was evil personified

And in the third sentence when it is said: Do not ask Me of that which you do not know . . It implies that one should not derive conclusions from that which one does not know

? Now as for the fourth point: What Nuh (a . s) was ignorant of

And the Almighty Allah had informed him of this . It was that he was thinking that the Almighty had promised that He would save his son unconditionally but later he realized that this promise was for those people who had not severed their spiritual . (relationship with Nuh (a . s

? Is the verse in accordance WITH the infallibility of the Holy Prophet

Question: If the Prophet of Islam (a . s) and other Prophets (a . s) are free from sins ? what does the following verse imply when it mentions the forgiveness of their sins

Verily We have granted you a manifest Victory: That Allah may forgive you your faults of the past and those to follow; fulfill His favor on you; and guide you on the straight [Way . � [Surah Fath ۴۸:۱-۲

Answer: First of all we must bear in mind that the founders of movement and revolutionaries who take steps . against the prevailing trends and try to reform the society and destroy the evils present in it they start facing oppositions , allegations , baseless accusations and false implications . Allegation is one of the attacks that are . employed in the backward societies and its aim is to defame these personalities

The Holy Prophet

a . s) was not exempted from this system . He also had to face the opposition and) allegations of Quraysh . The person who was regarded truthful and trustworthy yesterday began to be called a magician , a soothsayer and heretic as soon he raised his call for religion . The Almighty Allah has quoted the allegations of the infidels of Quraysh . It is a confirmed fact that if such allegations are not effective on most people it creates some extent doubts in the minds of some simple and ignorant persons regarding the truthfulness and claim of the Holy Prophet (a . s) . And it can be said that a group of people continue to remain in doubts and denial for a period of .time

In those conditions how is it possible that those allegations should be explained and ? justified so that the truth is unveiled for the people

The only effective method is that the Ulul Azm and progressive people who are the standard bearers of socialism and the ideal goal , if he succeeds and achieves his aim and people see the benefits of his mission with their own eyes , all the allegations and accusations are falsified before everyone and in place of allegations many good titles take its place and they are the embodiments of greatness , spirituality and power . And if the circumstances are opposed to this the allegations remain in the minds of some people for a long time . And they prove effective on

. many people

The same thing is applicable to the Prophet of Islam (a . s) . He began a progressive program and with many brilliant laws he stepped into the field of contest which were beneficial for the common people but were going against the ruling class . He used to inform of his future successes in his program and in the light of divine help and the steadfastness of his companions he surmounted his difficulties . At last the capital of polytheism and the center of false accusations fell into the hands of the Muslims . And . Makkah was conquered in the form of a manifest victory

This success which became the cause that Quraysh with all their power should come under the rule and control of Islam . It also had another great consequence in its fold and it was that when this valiant warrior earned victory in this battle and the people saw the best result of his efforts clearly and he took his spiritual mission to completion , in the light of this success the falsehood mongers and allegation makers were rendered speechless . They could not call him mad and insane or magician and soothsayer in face of his obvious achievements . Because anyone having such . spiritual or mental defects could not create such a revolution

Therefore in the verse mentioned above �Zanb� are those same false allegations which were present in the minds of the simplistic people of Makkah . And this success had false accusations and these allegations

were removed from the personality of this savior . Obviously if the same conditions had continued that were before the conquest of Makkah and the Holy Prophet (a . s) had not been able to achieve success in the contest , the allegations would have remained as they were . This explanation is testified by two things:

۱ . The verse clearly says that We have created the conquest of Makkah so that your sins may be forgiven due to it .

۲ . If the forgiveness of sins is the invalidation of false allegations and accusations as we have explained in detail above , that the relation between the conquest of Makkah and the forgiveness of sins is proved valid . Because this conquest had sealed the tongues of people regarding the repetitions of allegations and then no question remained for anyone to accuse the Holy Prophet (a . s) , and if they had implied legal mistakes and disobedience then how can they be forgiven by military conquest and apparent victory , but it is seeking of forgiveness and repenting .

۲ . The clear meaning of the verse is that this victory has brought into existence causes for the forgiveness of the past and future sins and this sentence could bear these meanings only . That due to this victory all the allegations and accusations that had been heaped were now rendered ineffective . But if you take it in the sense of actual sins you cannot explain how the future sins could be forgiven

. in advance

? What is the meaning of the words: Everything will be destroyed except His face

Question: Is the human soul annihilated ? If you say that it is incorporeal the verse ? says that except for Allah everything can be annihilated . How can you explain this

Answer: We should remember that the word �destroy� in the verse is not in the meaning of getting completely annihilated because not only the human soul , the human body is also not destroyed completely . And after breaking up it remains in the . earth in other substances . On the day of judgment he would be raised from there

Thus whether we consider soul incorporeal or not it is not absolutely destroyable and annihilated . And neither is the human body totally destroyed . Rather the word �Halaak� in the verse denotes the disintegration of the organs and the destruction of the face . Thus this destruction is that the connection between the body and soul is severed . And the previous physical parts are disintegrated . Though soul and body . remain separate and exist in some other forms

Many verses that are revered in connection with the destruction of the past communities prove the above statement . For example the Almighty Allah destroyed the People of Aad and Thamud and did not spare anyone and in the same way He . destroyed the People of Nuh

Obviously in those verses , Aad , Thamud and People of Nuh were destroyed in the sense that they died and the connection between their bodies and their souls was severed . Therefore they

verse: �Everything will be destroyed except His face� means that all the living and non-living things disintegrate and their style undergoes a change and it is only the . Purified Being of Allah which is beyond every type of change and transformation

? How did Yusuf allow that his brother should be falsely implicated for theft

Question: When Yusuf (a . s) wanted to keep his brother in Egypt he had a valuable measure bowl kept in the baggage of his brother . Then a person went into the caravan and shouted: O People of the caravan ! You are thieves ! Why did Yusuf (a . s) act in this way that his brothers who had come in the Caravan of Palestine should be ? implicated for theft ? While false allegation and accusation is a sin and it is Haraam

:Answer: In the verse that mentions this part of the incident is as follows

So when he furnished them with their provisions , (someone) placed the drinking� cup in his brother�s bag . Then a crier cried out: O Caravan ! You are most surely [thieves . � [Surah Yusuf ١٢:٧٠

The apparent words of the verse say that Yusuf (a . s) had the cup placed in his brother�s bag and then he had them accused of some other theft . This is the point . worth nothing

Now the question remains why Yusuf (a . s) did this ? As obvious from the ٧۶th verse he had no other solution for retaining his brother . Neither in those days of famine the laws of Egypt allowed that anyone could

be retained there for no reason at all . Nor his other brothers were prepared to leave his younger brother in Misr . And as many commentators have written Yusuf (a . s) had already told his brother . The ۶۹th verse shows that he already introduced himself to his brother in a confidential meeting and it is possible that he had informed him of this plan also . Therefore , from the point of view of Yusuf (a . s) there was no difficulty in . this matter became his brother had also agreed on this idea

Another thing is that Yusuf (a . s) did not blame his brother . He neither lied nor made false accusation . Rather it was the officials who thought that there had been a theft , checked the baggage and accused Yusuf�s brother and detained him . Since Yusuf�s brother had already known the plan he remained quiet . The verse does not . (speak of anything contrary or that this incident was witnessed by Yusuf (a . s

? Should we laugh less and weep more

:Question: What is the meaning of the verse

[Therefore they shall laugh little and weep much�� [Surah Taubah ۹:۸۲�

Does it mean that the Almighty Allah has commended us to laugh less and weep more ? Though weeping more is not allowed by any jurist , secondly when laughing is caused by happiness and bestowed pleasure to the body and soul , then why refrain ? from it

Answer: Those who have explained the meaning of this verse have not reflected upon

the context . The above verse of those verses of Surah Taubah in which there is discussion regarding the covenant breakers , hypocrites and the rules of Islamic Jihad . Before this is the verse: Those who were left behind were glad on account of their sitting behind Allah� apostle and they were averse from striving in Allah�s way with :their property and their persons and said

Do not go forth in the heat . Say: The fire of hell is much severe in heat . Would that .(they understood (it

:Immediately after this is the verse that

Those who have behaved in this way must as the consequence of their deeds laugh .little and weep more

The gist of the discussion is that the last part of this verse and the preceding and the succeeding verse in the same way the sentence Then laugh� begins with �Then� which shows the connection with the previous verse . All this clearly shows that this verse is concerned with the hypocrites and the covenant breakers and it does not contain any command for the common people . And the last words show that their laughing less and weeping more is a punishment of their deeds . It indicates towards the fact that if they understood it , that what punishments they will get , they would laugh less and weep more and they will not get comfort from grief and sorrow , even .for a moment

? Would there be interrogation on the day of Resurrection

:Question: It is mentioned in Surah Rahman that

So on that day neither�

[man nor Jinni shall be asked about his sin . � [Surah Rahman ۵۵:۳۹

Though in numerous other verses we read that the sinners will be questioned on that .day

Answer: As testified by the very next verse of this Surah here the statement that the sinners will not be questioned means that they will not be questioned verbally so that they could reply with their tongue like they do in this world . Rather their deeds will be exposed from their faces themselves . And their hands , legs and other physical .organs will explain about all their deeds and actions

In the same Surah after two verses it is mentioned that the sinners will be recognized :from their faces . In Surah Yasin also it is said that

On that day We will set a seal upon their mouths , and their hands shall speak to Us� [, and their feet shall bear witness of what they earned . � [Surah Yasin ۳۶:۶۵

Therefore if in the captioned verse it is said they shall not be questioned , it means that there will not be oral interrogation . But other witnesses that are the physical .parts will give the replies

? Does the Prophet also seek Counsel

Question: When the Holy Prophet (a . s) was in contact with the Almighty Allah , why did he need to seek counsel from his companions in martial and social affairs ? The Almighty Allah has commanded to him in the ۳۸th verse of Surah Shura that in this matter

it is necessary for him to seek advice and counsel . When he was the most wise and ? knowledgeable of all , why did the Almighty command him to seek counsel

:Answer: These types of questions are replied to in the Holy Quran . Then it is said that

Certainly you have in the Apostle of Allah an excellent exemplar . � [Surah Ahzab� [۳۳:۲۱

Thus the aim of Counsel was education and training and the Holy Prophet (a . s) sought the advice of his companions thus giving them practical lesson so that after him they would sit together to discuss difficult matters and after consultation may search for the solution of difficult matters . Also when the most intelligent and accomplished person did not refrain from consulting his companions and family from the experience and advice of other , the followers of his religion must take him as an exemplar and act in the same way for solving difficulties . And they must not decide according to their personal whims and fancies . (It is obvious that consultation can only be in the matters regarding whom no absolute command is issued from the . (Almighty

? �What are �Light� and �Grave sins

? �Question: How can we differentiate between �light� and �grave sins

Answer: Actually the source of judging the light and grave sins are the verses of the :Holy Quran from whom is the following

If you shun the grave sins which you are forbidden , We will do away with you light� [sins� � [Surah Nisa ۴:۳۱

Now let us see what the scale

. of determining whether a sin is light or grave is

. Our scholars say that every sin , be it light or grave is a grave sin in itself

But the scale of finding whether a sin is light or grave is not that it should be inspected with relation to the Divine realm . Because from the aspect of such investigation it is all �grave� even though this division of sins is done to compare between themselves . According to which there are two kinds of sins , �graver� and �lighter � .

Now we should see what is the scale of differentiating the two ? There are many techniques to discriminate the two of them and the most famous of them according to scholars is that every sin regarding which the Holy Quran has promised punishment is :graver sin . For example , murder . regarding which the Holy Quran says

And whoever kills a believer intentionally , his punishment is hell; he shall abide in� [it�� [Surah Nisa ۴:۹۳

Some scholars have added another condition also that graver sin is that for which punishment is promised or it is emphatically prohibited . Because there are many sins which are not promised punishment but they are emphatically and repeatedly . prohibited

For example if we consider that only the following sentence has arrived for usury that those who take usury have made a declaration of war against Allah . Then this alone is a sign that usury is a graver sin . And if in other verses and

traditions the usurers had not been promised hell , even its emphatic and repeated prohibition shows that it is a graver sin . From this aspect the magnitude of sins is not relative . Their limits are different . It can never be that a sin is lighter as well as graver . Because if it is promised punishment or if its performance is emphatically prohibited , it would be a greater sin , otherwise it is smaller .

Are Graver and Lighter relative terms ?

Question: Some people say that the graver and lighter sins are comparable (ratio) that is , it is possible a sin is graver but in comparison to another sin it would be considered light . For example , theft is a graver sin but in comparison to intentional murder it is considered light . From the aspect of their comparability all the sins are eligible for forgiveness and remission . Because the Holy Quran says:

� If you shun the grave sins we shall do away with your light sins . �

Thus every sin that is shunned keeping in view a greater one will be forgiven but there is no sin greater than polytheism that if one shuns it one could be forgiven his polytheism .

On the basis of this one who has not made a partner to Allah will have all his sins forgiven .

Answer: In the reply to the previous the reply to this question has also become clear . Because as mentioned above the classification of sins into light and grave is an absolute clarification

which is divided into two on the basis that some are those which are promised divine punishment or prohibited emphatically and some are not . They have not been classified due to their magnitude or on the basis of conjecture . And the captioned verse discusses this point and the conclusion derived from it is that if a Muslim refrains from one class of sins that is the grave sins , the Almighty Allah will forgive their sins of the second class , that are called Sayyat or Saghaer � that is lighter . And there are two separate limits of the two different classes of sins and none of them can overlap . Therefore , shunning the grave sins cannot cause the other grave sins to be forgiven . It can only help in forgiveness of light sins , (In the background we should . (also remember that repeating light sins make them into grave sins

? How many grave sins are there

? Question: How many grave sins are there

Answer: There are different methods to recognize the graver sin and we indicate . towards two of these methods

Every action the doer of which has been promised by Allah punishment and . ١ chastisement in the Holy Quran . (Whether , it is clearly stated or indicated or it may . be emphatic prohibited again and again) . It is a graver sin

Through the correct and authentic traditions that have reached us from the great . ٢ leaders of Islam and in which the grave sins are clearly enumerated . For

example the letter Imam Ali Ibn Moosa ar-Rida (a . s) had written to Mamoon the Abbasid Caliph . In the letter he has mentioned the number of grave sins . And in the same way is the tradition narrated by Amash from Imam Ja�far as-Sadiq (a . s) . There is mention of many grave sins in this tradition . And the same is the condition of .other traditions

Now we shall describe a greater part of the grave sins which are mentioned in verses or traditions and pray to the Almighty Allah that He may give us the guidance to shun .all these sins

Murder ۲ . Adultery ۳ . Wine ۴ . Leaving Prayer ۵ . Usurping the property of orphans ۶ . ۱ . Fleeing the battlefield ۷ . Interest taking ۸ . Gambling ۹ . Oppression ۱۰ . Sodomy

Helping the oppressors ۱۲ . Supporting the oppressor ۱۳ . Denying the rights of . ۱۱ people ۱۴ . Fighting the saints of Allah ۱۵ . Lying ۱۶ . Betrayal of trust . ۱۷ . Hurting the parents . ۱۸ . Accusing pure people falsely ۱۹ . Backbiting ۲۰ . Carelessness of the Anger and Punishment of Allah ۲۱ . Carelessness about performing the Hajj ۲۲ . Squandering and over spending ۲۳ . Pork ۲۴ . Blood ۲۵ . Eating dead meat ۲۶ . Eating the flesh of animal which is slaughtered without reciting the name of Allah ۲۷ . Despair from mercy . of Allah ۲۸ . Weighing less . ۲۹

Repeating light sins ۳۰ . Breaking off relations ۳۱ . Non payment of Zakah ۳۲ . Breaking of covenant ۳۳ . Concealing Testimony ۳۴ . False swearing .

The above-mentioned sins are a major portion of grave sins though according to the view of many scholars they are not limited to these .

What is lying for a hidden wisdom ?

Question: What is the command in Islam for lying for hidden wisdom ? And did the Prophets and great leaders lie in this manner ?

Answer: Falsehood in itself is a very evil deed . And it is the root of most of our present difficulties and problems . Some of the sayings of the Holy Imams (a . s) that have reached us mention that lying is the key to all sins .

But in spite of this in some special circumstances it is possible that if one speaks the truth there would be a great mischief and discord . If he does not state the truth the fire of mischief cools down . For example when there is serious enmity between two and each of them speaks ill of the other in his absence we are also listening and we know that the questions we are being asked , if we give the truthful replies of the same and reveal the ill speaking of that person the fire of mischief and discord will flame up and it is possible that as a result of this there is a great loss . Then obviously in such circumstances it would be wrong to speak the

truth . And no intelligent person can say that in those conditions also we must speak the truth . It is an understood rational law that when the loss of something is greater . than its benefit , we must refrain from it

The Islamic rules also support this command and in such exceptional circumstances it . allows lying

However , two important points must be kept in mind here . First of all this topic has very exceptional aspects . And except for the above stated conditions lying is not permitted and it must not be that some people take the excuse of lying for hidden wisdom , without any sufficient cause or for personal gains resort to lying and thus . commit this illegal act . And say that it was some hidden wisdom

Secondly , Islam gives such great importance to the subject of lying that in such a condition when it is really necessary that one could lie , it has commanded Toriya . And . this decree is well known among our jurisprudents and scholars

Toriya means that when circumstances demand instead of lying we say a sentence which the listener can interpret in his way . While the aim of the speaker is something else . For example if someone asks us that such and such person has spoken such evil about me and we reply in the negative while we actually imply that he has not said in those words , even though he has said the same things in other words

. Even though the hearer may imagine that the other person has not said anything .

And if the religious leaders in needful circumstances that is , for saving life and property of people and controversies that are created between them and for prevention of mischief and discord if they have spoken words , which are based on lying for hidden wisdom , then certainly they fall under the category of Toriya which . cannot be considered as lying

This point is worth remembering that in circumstances when the duty of man is Toriya or lying for hidden wisdom , if he tells the truth , he is a sinner . In the same way he is . responsible for the mischief that is created in this way

Obviously there is no scope of Toriya or lying for hidden wisdom in the explanation or interpretation of the verses of Holy Quran . That is as a rule there is no such need as . for as verses and Islamic laws are concerned

? Is it allowed to give physical punishment for women

Question: Is it true Quran has allowed punishing a woman physically if she does not ? fulfill conjugal rights

Answer: There is no doubt that for social security of woman Islam has performed many important services . And it has a great right upon them . So much so that western scholars or Orientalists who do not have any favorable opinion about Islam , for example Crame Brenton , John Christopher and Robert Lee Wolfe have written in their books and clearly confessed that the Islamic movement

has played an effective role in reforming the conditions of woman and the Holy Quran has also laid down emphatic laws in this regard . Whose two examples are the :following two verses

, Firstly

[and treat them kindly� [Surah Nisa ۴:۱۹ �

, Secondly

[they are an apparel for you and you are an apparel for them . [Surah Baqarah ۲:۱۸۷�

In the sayings of the leaders of Islam so much emphasis is laid on kindness to women . that it is said that you must not even speak to them in nasty manner

In the same way the women are also made responsible that they must deal with . husbands with utmost love and in good natured way

As far as a light physical punishment for woman who are not prepared to fulfill the conjugal right . Regarding this it is the clear command of Holy Quran that the husband should first rebuke and advise her , then he must sleep away from her and suspend physical relations with . Till the time if none of these actions are effective in this condition he can give the woman a light physical punishment . And it is obvious that this step is purely in special cases and actually it is like an operation of a sick person . That it is needed under special circumstances . Till the time the husband also refrains from fulfilling conjugal rights and there is no other method to compel him except through physical force . Then Islamic government has the right to give him physical

. punishment

This point is also worth remembering that according to the view of psychologists some women always like to get hurt and sometimes due to some cause it becomes intense and shown in psychological disorder . In such cases a light physical . punishment cures their sickness

It must also be remembered that the punishment mentioned should be such that the . body is not injured or bruised

Islamic view on Artificial Insemination

Question: What is the Islamic view on Artificial Insemination ? (Artificial Insemination . (means the insertion of sperm into the woman�s uterus through special means

Answer: Many ancient examples of artificial insemination/pollination are available with regard to animals and plants . And many plants and animals are grafted to give fruits . But artificial insemination to human beings is absolutely new . And the encouragement for this is some men who are not able to produce children due to some causes but the wives are fertile they opt for artificial insemination to make their wives pregnant . The sperm of the husband or of another man is inserted into the woman�s womb . In this . way she becomes pregnant

This matter has been debated by the lawmakers of the western world (England , France , Egypt and other countries .) The House of Commons (England) has decided that a committee of legal experts should be formed so that they may study this subject . The medics of France have made this matter dependant on the agreement . of the spouses and permitted this if both of them agree

In Italy the Pope has made it prohibited through a religious decree . And the Grand . Mufti of Egypt has stated it to be worse than adoption which is prohibited in Islam

Two kinds of Artificial Insemination

In the first kind the sperm of a man is inserted into his own wife . From the viewpoint of proofs of jurisprudence there is no problem in this artificial insemination because on both sides the two people are legal and religious spouses . The husband and wife have the right to become parents . It does not make any difference that this procedure is through sexual intercourse or medical means . Although at the time of artificial insemination it must be ensured that during this some illegal action is not committed . For example , another man must not perform this , rather the husband . must do it

The next type of artificial insemination is that a stranger�s sperm is inserted into the womb of someone else�s wife . This kind of artificial insemination in the view of Islam (which has based marriage on precaution , carefulness , accuracy and piety) is absolutely illegal and the same is view of the great jurists of Islam and from some . traditions regarding marriage we can know that it is prohibited

In addition to this from the ethical , social and psychological points of view this is :absolutely illegal and prohibited . And it has three main defects as described . Below

From the ethical point of view it encourages . ١

promiscuity in women and slowly it attracts her to illegal liaisons . She tends to think that what difference it makes because the sperm of a stranger is inserted into her womb or this is carried out through illegal intercourse . After this procedure (even if this had the husband�s sanction) this woman most of the time attempts illegal liaisons . Because in doing thus she has no fear from the husband . And if she becomes pregnant she can easily transfer the responsibility to artificial insemination which has . been carried out with the permission of the husband

From the social point of view this shakes the foundation of the family and it causes . ٢ the destruction of family system and genealogy . As we know one of the evils of illegal relationship is enmity among the people and the severing of relation between children and the father . And this is seen as an unavailable effect of artificial insemination . As a . result when the child grows up he does not know who the real father is

In the training and rearing of children and arranging of the necessities of their life . ٣ natural emotions play a very important role and we must never be careless of this because it is the natural emotion which prepares the father to provide the necessities of life for his children . This human emotion is created only when he considers the child a part of himself . But if he knows that the child is

the issue of someone else , there remains no reason why he should fulfill the needs of . the child

? What is the Command regarding Contraception

? Question: Does Islam permit Contraception

Answer: In Islamic law there is great encouragement for procreation and increase in population . So much so that the Holy Prophet (a . s) says: Marry and procreate . Because on the basis of your huge numbers I am proud over other (past) communities . . Even on the basis of your aborted children

The aim of this topic is also clear because the power of a community mostly depends upon its numerical strength . Communities having less numbers are mostly weak and . powerless

It is correct that a country may be populated . Sometimes it may create problems regarding food and housing but in spite of that this same dense population becomes the cause of its strength and greatness . This is the reason why the most powerful communities of the world are those who have numerical strength . As for the food shortage it can be solved through scientific agriculture . Thus contraception is not a good thing in Islamic view . (Except when there are really social and training . (problems

In spite of this Islam has not made it illegal and according to the decrees of most of Islamic scholars contraception is allowed if both partners agree . Some have even allowed it even if the wife does not agree . Actually Islam has left the avenue open for the Muslims so that if there is need

for contraception (For example the woman is weak or there is some other problem) . they can gain benefit from this action and avoid pregnancy

Though we should remember that all this is permitted when the conception has not yet taken place . But when conception has already taken place its abortion is absolutely haraam (forbidden) . That is after the conception . (Even if it is one day old . .) , abortion is not allowed

? What is the legal position regarding abortion of illegitimate fetus

Question: If a person performs such an action as a result of which the illegitimate fetus is aborted , does he have to pay the same Diyat (penalty) that is payable for ? legitimate fetus or not

Answer: Whether the fetus is legitimate or illegitimate its abortion is absolutely illegal . And in this matter there is no difference between the two . As far as the matter of abortion of illegal fetus , the parents are not eligible for the Diyat amount (when the two were aware that the intercourse they were having was illegal) . And like the inheritance of an heirless person it becomes the part of Baitul Maal (Islamic treasury) . But if a legitimate fetus is aborted its Diyat is paid to its heirs . Except one of the heirs (father or mother) had been instrumental in the abortion because in those conditions . he is deprived of Diyat just as the killer cannot inherit the killed one

Blood Transfusion

Question: Nowadays in all hospitals , blood transfusion is given to many patients who are anemic or are undergoing operation . And it is possible that the blood of a stranger man is transfused into a lady who is namehram (observing purdah) , or vice versa . Is ? it allowed in Islamic Law

Answer: Since there is no proof for prohibition regarding this act according to the rules of Islamic Jurisprudence , there is no harm in it . Even then it is better if man is transfused with the blood of man

and woman with the blood of a woman . But if this is not possible , as mentioned . (above , it is not haraam (illegal

? Is the sincerity of Intention beneficial to the deed

Question: Islamic jurists say that it is necessary for the person who is praying that he must have the sincerity of intention and except for the obeying of divine commands nothing else should be the encouragement of this action . On the basis of this if one prays for show off and gaining fame , is invalid because in this there is absence of sincerity of action . Due to this rule if one prays due to force is also invalid because the reason behind its performance is not the obeying of divine commands . As we see that in Islamic countries people are forcefully made to pray and that too in congregation . ? What is the nature of such an action

Answer: Leaving aside the detailed discussions of Islamic scholars regarding the essence of worship acts and according to them force and compulsion is also correct . It is said that this type of force initially makes the person perform it but gradually the effect of compulsion wanes off and repeated performance makes him habitual of it . Then only the obedience of divine commands becomes the force behind his performing the worship act . In this condition even if he had performed some prayers under force they would be invalid but from the time the effect of compulsion had worn off he becomes conscious of his religious

. obligation and the rest of his worship acts shall be based on the sincerity of intention

In addition to this it can also be said that those people have no other excuse that they reach to the congregation and stand up for prayers . These people can make an intention for prayers due to their own inclination and obtain the rewards of prayers . Otherwise they can also pretend to pray and perform bowing and prostrating like others while they had not made any intention to pray . Thus in such a condition if a person makes an intention to pray his prayer is correct , because he has performed it . with sincerity and inclination

? Why do we sometimes recite the Afternoon Prayers at the time of Noon Prayers

Question: Why do we sometimes recite the Noon Prayers prayer at the earliest hour and then immediately perform the Afternoon Prayers prayer ? While it is not the time of Afternoon Prayers ? And in the same way sometimes we pray the Noon Prayers ? prayer at the last moments while its time has already passed

Answer: Basically we should remember that Noon Prayers and Afternoon Prayers prayer time and in the same way the Evening and Night prayer time denote that in . those times no other prayer is permitted

For example from the beginning of the time of Noon Prayers till when time remains only to perform four Rak�ahs (units) of prayer is the time of Noon Prayers prayer and before the sunset the time for four Rak�ahs is restricted for Afternoon Prayers prayer . And the time between

. the two is common time for Noon Prayers and Afternoon Prayers

We shall also remember that of the two prayers each of them has the best time . (Waqt-e-Fazilat) and if they are performed during this time its reward is more

For example the best time of Noon Prayers is from the beginning of Noon Prayers till the shade of a pole is equal to it . At this moment the best time ends and the time of Afternoon Prayers begins . On the basis of this the prayers are named Noon Prayers and Afternoon Prayers due to their best times and not due to the common time when . both these prayers could be performed

One who prays the Afternoon Prayers prayer at the beginning part of Noon Prayers , he has performed his prayer in the correct time and when he makes an intention to perform the Afternoon Prayers prayer he means that he is praying the prayer which from the point of view of its best time is the time of Afternoon Prayers . In any case it is better if one delays the prayer and performs it at the best time of Afternoon Prayers . And in this way if someone performs the Noon Prayers prayer at the end of the day then he has prayed in the common time of prayers and his making an intention for Noon Prayers means that its best time is Noon Prayers and from the aspect of the specified time , the common time and the best

. time the same is true fro Evening and Night prayers

? Does Prayer have a role in acceptance of all deeds

Question: I have seen an objection against Muslims in books that the Islamic scholars have written in the books of jurisprudence and traditions that till the Prayer is not accepted the other deeds will not be accepted . And then the book mentions the conditions for acceptance of Prayer that a person cannot fulfill in his whole life . And even if one fulfills it , such a person must be very exceptional and rare . Therefore according to their own statement all the deeds and worship acts they have done all . their life will not be accepted . Please explain to me this matter

Answer: The first thing is that a study of books of Islamic jurisprudence shows that the conditions mentioned therein are not so difficult that no one could fulfill them . Rather some people can pay more attention to their deeds and worship acts and fully comply to those conditions . You can find it yourself if you study the Articles of Islamic . Acts . Therefore it is not correct to blame such things on Islam

Secondly , the acceptance of deeds and worship acts by Allah has many stages and grades . It is possible that they may not achieve the first grade acceptance but may be eligible for lower grade . Basically correct worship has a grade of acceptance . In the same way the acceptance of other deeds too shall depend on the acceptance of . Prayer

This

statement could be explained in the way that if the Prayer is correct and performed according to the apparent Islamic laws , it would definitely be accepted by Allah . And as much the heart and conscience of man are clean and as much he refrains from oppression and injustice , the grade of its acceptance would be proportionate to this . Because the value of each deed depends on the mentality and condition of the person . who is performing it

? How to Pray and fast in the polar regions

Question: When we meet some materialists and non-Muslim people they say that how can Islam be a universal religion while its laws be applied only in our areas and area like ours . For example to pray five times a day and fast in the month of Ramadan is not possible at the north and the south poles because there the days and nights are exceptionally long . Some places have a six-month day and a six-month . night

Answer: By divine wisdom , Islamic law has provided the solution to such problems before they arose . On the basis of this , Islamic laws are enforceable without any . difference

The explanation of this statement is that our senior jurisprudents have discussed this problem in their books . For example , the late Kazim Yazdi , who is of our senior jurisprudent . In this book Urwathul Wuthqa he has mentioned this problem and given a clear verdict that the duty of such people is that they must pray and fast according to the

timings of areas which have moderate day and nights . But these people should see how long the days and nights in that season are . And then he can fast according to it . and perform the five daily prayers

This matter can also be explained in another way by which all the doubts and . (objections are dispelled . (Please note

In the Polar region where the nights and days are long and sometimes the sun is visible in the sky for six months , and it does not set , it goes from one horizon to the . other once in every twenty four hour

In such regions the movement of the sun around the horizon is not the same all the year round . When it circles the horizon once sometimes it goes up and sometimes it comes down and seen in a low lying ground , from this aspect sometimes the surroundings are more lighted and sometimes less . Thus this process is repeated once a day . If you see those pictures which are taken during the movement of sun . around the horizon which were taken from those places you will know the facts

When the sun is at zenith the people living near the poles call it day and they start working when it declines and reaching near the horizon it dims , they call it night and . rest

We should remember that when the sun sign reaches the horizon at the polar region the moderate regions which have equal days

. and nights , there is actual night

From the aspect of this calculation the night and day can be determined easily . If a pole is fixed in the ground when the length of its shadow increase little more than its size it is the time of Noon Prayers and Afternoon Prayers and when it becomes the longest , then it would be midnight . And in this way it is easy to determine noon and . midnight

Now if we know the length of days and nights at this time of year in the moderate regions . For example we know that in the beginning of summer the days are normally of fourteen hours and nights are of ten hours , we could easily know the timings of our . prayers and fasts etc

And whatever is mentioned above on the basis of this in long days the responsibility of Prayers and fast have become clear but when the nights are prolonged we should remember that in twenty-four hours the atmosphere is not the same . Rather sometimes it is absolutely dark and sometimes it is lighted a little bit . Sometimes the sun is near the horizon and the atmosphere is misty or darker than this and sometimes the sun moves away from the horizon and the atmosphere becomes dark .

In the nights the position and the movement of the stars , their distance from the horizon and in the same way the darkness and brightness of the atmosphere could help us to determine the

noon and midnight and keeping in view the median length of days and nights in the .moderate regions , the religious duties can be performed

The above-mentioned explanations show that the duties of Prayer and fasting along with the other Islamic duties are not applicable to only one particular area and they .can be acted upon in all the regions

Prayer at the Earliest hour

Question: In order to prove the merit of praying at the earliest hour some scholars have said that Imam-e-Zaman (a . s) prays at this time and they who pray at this hour their prayer is also accepted by Allah due to the barakah (bounty) of the prayer of Imam (a . s) . But we also know that different areas fall in different time zone�s . Leave alone the different countries sometimes one country has many times zone�s . In this condition only the prayer of the people of that area is with Imam (a . s) where he is praying . Apart from this the prayer timings of other people cannot be same as ?that of Imam (a . s) . How can we solve this problem

Answer: Those who have presented this argument to prove the merit of praying at the earliest hour , they mean to say that the prayer which is prayed the earliest hour those prayers are equal to the prayers with Imam (a . s) because he (a . s) also prays at the earliest hour . And it is due to this equal value , the

prayers of others are also accepted by Allah . This is in no way connected to the matter of time zone�s etc . In other words it does not mean that prayers have to be performed at one single time . Rather it denotes the fact that all the Prayers have been performed at their respective earliest hours , which every person performs . according to his time zone

? Why do we pray facing the Kiblah

Question: Why is it necessary to stand facing the Kiblah during Prayer ? While the . Almighty Allah is present everywhere . And He is not in any one particular direction

Answer: Facing the Kiblah during prayers is not because Allah is in a particular place or direction . Like the Holy Quran has specially mentioned twice in the verses regarding :the Kiblah and said

And Allah�s is the East and West , therefore , whither you turn , thither is Allah�s� [purpose�� [Surah Baqarah ۲:۱۱۵

:and again He says

Say: The East and the West belong only to Allah: He guides whom He likes to the� [right path . � [Surah Baqarah ۲:۱۴۲

It is necessary to stand facing the Kiblah during Prayer because man is helpless as he has a body . That he has to face somewhere during Prayer . Even though Islam desires that one should earn as much benefit as possible , because we all know that the Holy Ka�ba is the oldest center of worship of Allah . It is the house whose foundation was laid by the stalwart of Monotheism , Hazrat Ibrahim Khalilullah

And it has always remained the center of attraction for all the holy personalities and . divine prophets.

Facing this center of Monotheism during prayer is like facing to Allah . It is correct that Allah is not in a particular place . Even though one who is standing before the center of Monotheism he is more attentive towards Allah than he would have been if he were . facing some other direction . And he considers himself present in the Court of Allah

Apart from this the paying attention of all Muslims around this sanctified center five times a day elevates in their heart the spirit monotheism and Oneness and it helps in the unity of community and Islamic brotherhood . It links the Muslim Communities which are spread to the four corners of the earth and it shows their distinction and grandeur . And lastly it gives the message of the Universal teachings of Islam to the . world in the form of the Unity of belief and views

If a person looks from outside the earth the arrangement of the rows of Muslims in prayer he would see that all their rows are in form of circles whose center is one and the same and in the heart of those circles is the Ka�ba and it is an indication of the . Unity of Muslims

? What is the decree regarding the Game of Chess

Question: Is there in Islam any problem in playing chess ? Indeed you know that generally there is no betting in chess . It can almost be claimed that

in some cases this game prevents gambling . Keeping this in view , nowadays , chess is considered a mental exercise and it is becoming popular day by day . I request you . to give me a reply supporting by proofs

Answer: In the view of our scholars it is a decided matter that playing with the instruments of gambling is not permitted even if there is no betting . It is possible that in the background of this decree is the philosophy that contact with those instruments needlessly make man attracted to gambling and especially regarding chess numerous traditions of Imam (a . s) have reached us that the use of the instruments of this game is prohibited in every way and by giving it the title of mental exercise it does not affect the prohibition of chess . Because it is possible that other kinds of gambling can be performed by naming it mental exercise . Because along with playing cards there are many kinds of gambling that have an aspect of mental exertion . But their evils cannot . be denied

The detailed discussion is that chess is a form of gambling . It was invented for this . very purpose . Finally it can be said that gambling is of two kinds

Deliberation is not needed in some cases and the winning of the game is based on chance . While in other games deliberation is also needed . Chess is from the second . kind of games

In addition to this chess is

an imagination game because it presents the sketch of an imaginary battlefield which is a reminder of the historical periods of man . Therefore one of the defects of chess is . its imaginary nature

It view of the above statements no doubt remains regarding the prohibition of chess . Even though there are some people who do not accept anything unless they get its confirmation from the western world . Therefore we consider it necessary that those points should be mentioned that we have found in the writings of western scholars . May be this would help in preventing the spread of chess , which has unfortunately spread to every corner of our country and it is played with an excuse that it helps in . the power of deliberation and concentration

This is the discussion of the famous French chess player , Chantal Shaw Dossier regarding whom it is said: �No one can achieve the distinction to be the world champion of chess except Chantal and the international press and especially the . Russian sports writings have praised his expertise and superiority

:Let us see what Chantal himself says

It is sufficient to prove that chess is a tiring game by saying that after the ۴۰th step� if there is no result the game is postponed as happened in Reg or Veg and it was calculated that after the first four steps the total possible tricks were ۳۱۸۹۷۶۵۸۴ and in the first ten step were ۱۶۹۵۱۸۸۲۹۱۰۰۵۴۴�Then he mentions those people are champions of chess Regarding them he

says that it is possible that apart from chess in other matters their capability might be less than the medium stage . That is what I want to say is that chess is really a dangerous game , because it makes the other mental functions useless and weak . It .can be said that chess creates mental disturbance

After this Chantal quotes the statements of another Champion Kheel who always said: In order to win you have to hate your opponent . And in addition to other losses of .chess it is an undesirable ethical harm

We must remember that chess is a kind of gambling . Here we must understand that Islam has prohibited gambling even if there is no winning and losing . Why is it so ? It is because actually no gambling is without the condition of losing and winning . The truth is that when there is no question of winning or losing money , this win and loss is in the .mind of the contestants

Moral harms

If the remembrance of Allah leaves one�s heart and this love and affection that is there is no faith in a person , then what remains ? The only thing that remains is evil .thoughts accomplishment by a restless , fearful , sorrowful man

The experts of moral science are unanimous on the fact that the true happiness and success of man is hidden in the balance of his feelings , which is compared to justice . And this word actually denotes the

making of one�s life compatible to the way shown by the Almighty , which is the straight path or Al-Siraat al-Mustaqeem . Because the soul gets peace and tranquility .here alone

In a tradition quoted from our leaders there is indication towards this interesting .points: The true man is that who has faith

Gambling is one of those varied actions by which man becomes forgetful of the .remembrance of Allah and becomes deprived of faith and good deeds

Commander of the faithful (a . s) saw some people who were busy playing chess . He :told them the sentence that idol-breaker Ibrahim (a . s) used to say

[What are these images to whose worship you cleave ? [Surah Anbiya ۲۱:۵۲

In the Islamic law it is haraam to play chess to make others play it and buy or sell the .instruments of Chess . This is found in a number of traditions

? How should Latin Speaking people perform Prayers

Question: In the countries where Latin languages are spoken if the people of those countries become Muslim and want to pray Prayers or recite supplications , is it possible for them to learn the proper Arabic language with the correct pronunciations ?

Answer: As we already know most of them are literate for whom it is not difficult to learn the Quran and Prayers in Arabic . They are even interested to learn Eastern sciences and even learn Arabic in many universities of that country . Just as when we .learn their language we try to learn their exact pronunciation and tone

As far

as their illiterate minority is concerned , they can learn Arabic words according to their capacity and whatever they have learnt or can learn , the Almighty Allah does not demand anything more from them . Though it is necessary that all Muslims should learn the Quran and Prayers with proper Arabic pronunciation but it is up to the personal capacity of the people . Islam does not demand anything beyond one�s .capacity

Prostrating to the Imam�s Tomb

? (Question: Is it permitted to prostrate to the graves of Imams (a . s

Answer: As we have explained in the reply to one question prostration is restricted only for the Almighty Allah and except for Him , whoever it might be , it is not allowed . And if some people do it , it is due to their unfamiliarity of the rules of religion and they should be explained that it is not permitted to prostrate to the Imam or the grave of .the Imam

Also , it should be remembered that prostration on tablets of soil prepared from the soil of the graves of some holy personalities is not the prostration of these holy one�s . Rather according to the tradition of Islamic leaders , prostrating to Allah with intention of more humility we must touch our head on the ground or that which grows out of the earth (and not used in eating or it is not a minerals) . And the soil of Imam Husain�s (a . s) grave (Khak-e-Shifa) is also that pure soil on

which Imam Husain (a . s) camped for revival of Islam . On the basis of this it has . attained a great merit

Especially when a person prostrates on a tablet of the soil of Kerbala , it renews for him the remembrance of the sacrifice of Imam Husain Ibn Ali Ibn Abi Talib (a . s) . And it invites the pure souls to follow the lofty exemplar and makes their feelings of . sacrifice and faith stronger

? What is the Command regarding those games

Question: Are games like boxing etc . haraam (illegal) in Islam or not ? And also those who take it up as a profession and work for it , what is the position of this action of ? theirs ? Is it permitted

Answer: Basically all those games and physical exercises are permitted that are beneficial to the health and do not cause any danger provided they are not connected . to the illegal acts

Because every dangerous act by which there is a danger to himself or some other person is prohibited from the Islamic point of view and the game of boxing is not without any risk . Therefore we must refrain from these games . And we all know many young people have lost their lives in boxing and many lives have been lost . On the basis there is no harm if one participates or works for the games which are . beneficial to the people and society in general other than this all games are illegal

Questions

Questions of an American Muslim

Sometime ago an American Muslim had sent us a lot of questions most of whom were informative . Therefore we shall mention the fifteen questions and their replies as :follows

Question ١

In the different states of America there are different laws and rules in force for

marriage and divorce . But their principles are almost same . Because there is no such Islamic religious representative in America who can register the marriage of Muslims . ? Therefore in such a condition what is the duty of the Muslims there

Answer: American Muslims men and women can appoint such a person for themselves who can recite the formula of Nikah and if the counsel recites the formula their marriage shall be Islamic . And if such a person is unavailable they can themselves recite the formula of Nikah and if they cannot recite Arabic they can use . English language

It is not necessary according to the Islamic law that the Mahr (dower) has to be fixed at the time of marriage . Even if it is not decided at that time the lady can later on demand reasonable Mahr from her husband . On the basis of this it is necessary to . pay the Mahr to the wife but if she likes she can forgo a part or whole of it

Question ٢

In view of the working hours in western countries is it possible to perform the Friday prayer on Thursday evening or on Sunday when people are free ? And is it allowed to ? use musical tone�s in Mosques

Answer: Like other Islamic worship acts whose time is fixed the Friday prayer can also be performed in its appointed time , that is on Friday afternoon and

. it cannot be recited on Thursday , Sunday or any other day or time

From the Islamic point of view playing musical instruments is not allowed . Therefore . in Mosque or any other place the use of musical instruments is not allowed

Question ٣

Does an American Muslim woman need to wear some special dress for praying in the mosque or her usual dress is sufficient ? And if some special dress is necessary , what ? is the reason for it

Answer: It is not necessary for Muslim woman that she must wear some special dress . What is necessary is that during prayer she has to cover the complete body except . the face hands from wrists onwards

Question ۴

It is said that if a person recites Kalimat al-Shahadah (formula of faith) that is , �ash-hadu anlaa ilaaha illa�l-llah wa ash-hadu anna muhammadan rasoolu�l-llaah� , he becomes a Muslim . If this is the only condition of becoming a Muslim , can this be a standard of Muslim ? For example how can we consider a person Muslim who neither prays nor fasts or gives Zakah . He does not even refrain from the things made ? haraam by Allah . Aren�t such people Muslims only in name

Answer: There are many grades of being Muslim . The first is faith in the oneness of Allah and the Prophethood of the Holy Prophet (a . s) which the two sentences of Shahadah . The next stages are related to the Islamic rules and regulations and the things which are the cause of everlasting happiness are the good deeds related to the . faith

Therefore if one has the faith in the above-mentioned two principles , that is . Tawheed and Nubuwwat (Unity of God and prophethood of the Holy Prophet (a

s)) , but his actions are not in conformity with Islam he will have the rights in the . society that are fixed for a Muslim but he cannot be a true Muslim eligible for salvation . and the goodness of hereafter

Question ۵

Is it necessary for a matured American man who converts to Islam to get him ? circumcised

Answer: It is obligatory for a Muslim to get circumcised . If a person embraces Islam . after maturity , he is also obliged to get circumcised

Question ۶

How much Zakah does an American has to pay ? And to whom ? And how can he ? calculate the Zakah from his monthly salary

Answer: There is no Zakah on monthly salary but we should remember that there is another law of taxation in Islam by the name of Khums . Since America is basically an industrial and trading society mostly Zakah is not payable on the excess savings but Khums is payable by them . One who gets a monthly salary and Khums is applicable on his income , it is necessary for him to calculate his yearly income and deduct his yearly expenses . Whatever is the balance amount is taxable for Khums . That is he . has to pay ۱/۵ of this in Islamic treasury

We should remember that it is necessary that half of this ۲۰٪ has to be given to poor sayyids who are deprived from Islamic Zakah and the remaining half has to be spent . in Islamic benefits by the permission of the Just Mujtahid

One who gets a monthly salary can also divide the Khums amount and pay it every . month

Question ۷

In western countries , especially in America the professional and social life has become such that people have to purchase the necessities of life like car and

refrigerator etc . on installments . While we know the basis of this system is interest , which is not allowed in Islam . In such a condition what is the way out for an American ? Muslim

:Answer

The thing haraam in Islam is borrowing or lending money on interest . That is a person takes a loan from another that at the time of repayment he would pay a particular amount etc . , it is Riba , interest and it is haraam . And there is no harm in purchasing something on installment , even if the cost of this thing is more than what it would . have been if it were paid cash

Question ٨

Can an American Muslim approach the American courts ? Can an America Muslim appoint a non-Muslim for a post even though he knows that person is not agreeable to Islam ? Can an American Muslim take an oath by the Bible or should he demand ? that he should be given a copy of the Holy Quran to take the oath

Answer: When there is no other way to obtain one�s right and it is only possible . through those courts , an American Muslim can approach them

An American Muslim can appoint a non-Muslim for a secular post provided the position achieved by the latter is not used against Islam or Muslims and the rights of any other person must not have been denied through this appointment . But if it is not . so , such an appointment is not allowed

Since the present books of Jews and Christians are to some extent based on divine teachings though most of it is distorted , even then civility demands that a person who takes an oath on them

to be true to his word . But from the Islamic point of view the oath is not binding on him and there is no penalty for breaking this oath

Question ٩

It is said that a Muslim man can marry Ahl al-Kitab (People of the Book) women but a Muslim lady cannot marry Ahl al-Kitab man . If this is so , what is the reason for it ?

If Islam has prohibited marriage with polytheists is marriage not forbidden with those Christians who believe in trinity or in the intercession of Popes ?

It is also said that Muslims are not allowed to marry the apostates . In such a condition can a Muslim marry a woman who is a member of the communist party , who is an apostate and denies the existence of God ?

Is it allowed for a Muslim to marry those modern people who consider the Almighty Allah to be merely a figment of human imagination ?

Can an American Muslim marry a Catholic lady ? And he is helpless to the circumstances that his marriage ceremony is performed in a church and according to catholic rituals . He also has to sign a particular undertaking that his children must be brought up as Catholics ?

Answer: A Muslims man can only perform Mut'ah (temporary marriage) with Ahl al-Kitab women . The logic behind the prohibition of a Muslim woman�s marriage to Ahl al-Kitab man is that women are generally under the influence of men as regards marital and household matters and it is possible

she may adopt the beliefs and systems of her husband etc . Therefore if a Muslim woman marries Ahl al-Kitab man it is possible she would be influenced by his views and her Islamic beliefs are shaken . Thus a Muslim woman must never marry a non-Muslim man . Though it is not so in the case of men.

In view of Islam there is a difference between a Christian and an idol worshipping polytheist . And Islam has not given concession to idol worship . There are two reasons for this discrimination.

The Polytheist and idol-worshipper does not accept prophethood after the belief in Allah , which (prophethood) is the second principle to all heavenly religions . And since he does not accept this important basic fact , there is no chance that they would ever come to the right path of salvation . Because they are attracted towards Islam , those who believe in the principles of Prophethood and Messengership . And due to these principles they gradually accept the heavenly laws and rules of this religion.

The polytheism of the idol worshippers is complete and apparent; on the other hand there is a polytheism of a lower level in Christianity . Because along with trinity they also claim Oneness and say that there is no problem in saying one is equal to three (though it is an unacceptable logic)).

Marriage is not allowed with an apostate who has no faith in God . Therefore a Muslim man cannot marry an apostate woman

. and a marriage of a Muslim woman with an apostate man is also prohibited

From the aspect of this principle those who consider God as on the imagination of religious people and do not have faith in His actual existence are infidels and it is not . allowed to establish marital relations with them

. No Muslim can promise that he would allow his children to be followers of Christianity

Question ١٠

Can a Muslim American celebrate in addition to Islamic Eids , other feasts , especially the New Year day , Easter and Christmas etc ? Can be send greetings and gifts to non- ? Muslims

Answer: To promote non-Islamic rituals and to participate in them is not advisable for a Muslim . Some of the festivals in addition of having incorrect basis generally consist . of prohibited rituals . A Muslim should promote Islamic teachings

Question ١١

Does Islam allow such prevailing practices in America with regard to the burial of the dead like use of chemicals etc . to prevent the foul smell , or putting the dead body in a coffin ? Is it necessary that a shroud has to be white cloth ? Or any other cloth can be ? used

Is it allowed to cremate a dead body ? And can the last rites of a Muslim and Quran Khwani etc . be performed in a Church ? Or it is necessary to perform them in a Masjid ? Those Muslims who live far away from Masjids and Muslims societies . What is their ? duty regarding these matters

Answer: For a Muslim dead body it is obligatory that it should be buried in the particular way as described In Islamic laws . Therefore it is not allowed to bury the dead in ordinary clothes . Though it is not necessary that the shroud must be white . According to the view point of Islam cremating the dead is haraam . It is necessary to bury the

dead body and the obligatory burial is that it should be such that it is also safe from . harm etc

There is no harm in using chemicals for preventing foul smell provided there is no aspect of disrespect to the body of a Muslim . In the same way if the burial is as per Islamic law and there is also no intention of following the rituals of another religion , . then there is no prohibition in keeping the body in a coffin

It is advisable that the last rites of a Muslim are not performed in a Church . Therefore those Muslims who live far away from the Masjids can perform these rituals in some . other centers or their houses . Or they can avoid their performance

Question ۱۲

If one is not satisfied whether the food of a restaurant is using pork or pig fat , is it ? allowed to eat that food

Generally it cannot be said for sure that the meat is of an animal slaughtered in the Islamic way . What is the responsibility of an American Muslim in such situations ? Can ? he leave the other kinds and take the benefit of animals slaughtered by Jews

Answer: Meat can be consumed in non-Islamic societies and hotels etc . only under the condition that the seller of meat or the owner of the hotel is a Muslim and there is chance that the meat is of an animal slaughtered in Islamic way , and the Muslim shop keeper has fulfilled his

. duty

If one purchases meat from non-Muslim but he is certain that the animal has been slaughtered in the Islamic way , there is no prohibition in using this meat . The animals . slaughtered by Jews and Christians are prohibited for Muslims

Question ۱۳

How can an American Muslim organize his journey for Makkah for the performance of ? Hajj what is the estimated cost of this journey

Answer: Every Muslim in the world though he may be living in any corner of the world when after his expenses of the year he saves money sufficient to perform the Hajj , he must travel to Makkah for Hajj during the specified days . To find the cost of air travel , passport etc . he can inquire from the respective departments in America . The cost of staying for some days in Makkah varies on different occasions and may be (ascertained from the organizers etc . (editor

Question ۱۴

There are different laws of inheritance in different states of America but in most cases they are against the Islamic laws . What is the duty of American Muslims in this ? regard

Answer: In case there is conflict between the American and Islamic laws if an American Muslim could not act on Islamic laws and he is forced to act according to . American law , in such condition there will be no sin on him

Question ۱۵

Do the Islamic laws prefer general insurance over trade insurance ? If a Muslim can opt for trade insurance at a lower cost , what is his duty ? Can an American Muslim ? purchase these insurance shares

Answer: According to Islamic law trade insurance (since it is an agreement and general laws are applicable to it) is valid and legal and from this aspect there is no

difference between this insurance and general insurance . Therefore a Muslim can . opt for trade insurance also purchase the shares

� What are the causes of advancement of the Muslims

What are the causes of advancement of the Muslims in the past ages and their ? downfall in the modern era

Question: What were the causes of the advancement of the Muslims in the past ages ? And what are the reasons for their backwardness and downfall ? What is the reason that once upon a time the Muslims were ruling over many cultured nations and were the leaders of the caravan of civilization . Now they have become dependant on . developed nations

Answer: This question certainly is worth attention and it is one of the delicate questions , and it is worth writing a book on this . In Dairatul Marif , Farid Wajedi has mentioned ten reasons for the scientific advancements of the Muslims . And other intellectuals have also discussed this subject . But actually the basic reason of the advancement of the Muslims is nothing but Islamic knowledge and the cause of their backwardness is aloofness from Islamic teachings . In the beginning of

Islam the Muslims used to benefit from Islamic teachings in every field of science . But today most of the Muslims have deviated from the true path of Islam . And it can be said that they are not true Muslims but geographical Muslims . The basic cause of their backwardness is this . In addition we shall discuss some of the causes of their . advancement and backwardness

The Spirit of Sacrifice

The Muslims of the early period of Islam were ready to give all types of sacrifices . . ١ In their view the religion of Islam and its commands were more respectable to him than his family , wealth and property . They used to sacrifice all their material possessions on Islam . And the history of Islam , especially the battles fought by the Messenger of Allah (a . s) are living testimonies of this . But now many people have left religion on one side and this spirit of sacrifice is nowhere to be seen . For some people Islam in sacred only to the limit that it is not a hurdle to their wealth and position . On the other hand there would be very few people who would refrain from something profitable just on the basis of religious law . Because the Muslims of the early period had to pay a heavy price for Islam and they had purchased it in exchange of the lives of their dear one�s , they used to value it , but we have received

Islam as inheritance from our parents . This is the reason why practically we do not . accord it much importance

On one hand is unity and agreement and on the other hand are controversies and . ٢ differences . These are the two causes of advancement and backwardness . In the beginning of Islam the Muslims were united and agreed on most issues and according to the Quranic command they were as brothers . But after the demise of the Holy Prophet (a . s) some differences that arose , in spite of this Commander of the faithful (a . s) and his sons used wise diplomacy and did not allow them to halt the progress of Islam . They became aloof from the usurpers of their rights because they desired that at least the principles of Islam should remain safe . But now hypocrisy and controversies of the ruling elite has reached to its zenith . In the recent centuries there has been a considerable increase in intersected animosities . And every sect considers others apostles and infidels , and try their best to insult and degrade them . Today differences and controversies between the Muslims have intensified and the true face of Islam has been concealed behind the veils of misunderstandings and misconceptions . In the circumstances is it possible that Muslims would be able to ? regain their lost glory

Familiarity with prevailing circumstances

It was one of the important causes of the advancement of Muslims in the past . ٣ centuries . They

used to equip themselves with latest knowledge and the most developed weapons . At the time of the battle of Hunain the Holy Prophet (a . s) received the information that in Yemen a new weapon has been invented which can destroy fort and raze strong fortifications . He at once prepared some people that they travel to Yemen and . learn of the techniques of manufacturing and operating it

The Muslims of the early centuries translated the books of science , philosophy , medicine and astronomy into Arabic and added their research and investigations advancing them further . Also , they established great universities and libraries . Thus they became needy of the scientific advancement of others and themselves became the torchbearers of knowledge . For a long time Baghdad , Shaam , (Syria) , Misr (Egypt) and Andalusia quenched the thirst of those who flocked there in search of knowledge but today the majority of the Muslims have ignored the prevailing situations and disregarded the demands of the present age . They desire that they should make do with ancient customs and methods and also to claim superiority over the whole world . While in the world there are new changes every day and the sciences , arts , culture and civilization all are moving towards development and perfection . But the method of Islamic propagation and spread of Islamic teachings . still follows the old methods

These three factors are a part of the causes due to which the Muslims of the early period

trod the path of progress . Apart from this there were other causes also that had a role to play in their progress . We shall not mention the details of all of them here and end this discussion with the following verse in which the Muslims have been informed of the causes of advancement . The Almighty Allah addresses the Muslim Community :and says

And be not infirm , and be not grieving , and you shall have the upper hand if you are [Believers . [Surah Aali-Imran ٣:١٣٩

In the view of the above verse and the forgone discussion the reply to the second ? question is also clear . That , is there any hope Muslims will regain their past glory

The reply to this question is clear if we study the reply to the previous questions . Because the factors that caused advancement and progress of the Muslims in the past centuries if again they are revived and Muslims seek benefit from them they will . again be able to obtain that same glory

If the Muslims of the present age have the spirit of sacrifice like the ancient Muslim and maintain unity among themselves , and Muslim readers understand well the scientific trends of the modern age , they can again attain progress and success . However , it is necessary that every type of development and change should be within the limits of Islamic law . It should not be that understanding the recent trends could be made an excuse of throwing to

. the winds the established code of law of Islam

? Why the Youth of today avoid religious gatherings

Question: What are the factors that cause a section of youth to remain aloof from religious gatherings ? Is not time ripe that we take steps to remove this difficulty ? What is the method of solving this problem ? And what course of action can be ? adopted to attract the youth to religious gatherings

Answer: In our view many youths keep away from religious programs due to a . number of factors . Two of them are most important

First of them is poisonous propaganda that foreign agents have unleashed on our young people since a long time . This had made them suspicious of our religious . gatherings and spirituality . Because facts are presented to them in a distorted form

Another thing is the lack of discipline in the religious programs . And in many programs there is lack of attention to Islamic principles through the exalted knowledge of which . the thirst of curious youngsters is quenched

These two factors are such that due to their effect many of our young people have become distanced from those programs . But fortunately in recent years there has been awakening in our youth . And they have realized the evil intentions of those foreign elements , who used to poison their minds . That is why that youth attend the religious programs in large numbers and we see them present in those programs with . our own eyes

Regarding the second factor of repulsion of the youth

steps have been devised and there is no lack of people who keep the changing times , in view and through Islamic logic can solve the mental confusion of the young Muslims . . Though we agree that their number is not as required by the present circumstances

? How can we control the misuse of Polygamy

Question: It is correct that when man observes rules and justice with regard to divorce and polygamy , that is he does not divorce his wives unreasonably and does not put many women to trouble , the position , personality and rights of women are secured . And she is saved from humiliation and oppression . And many a times . conflicts arising out of the inequality of sex is cured by relying on justice

But in our times when unfortunately many of the Muslims are in name alone , and very few follow the religious rules , they take unfair advantage of the law of polygamy . In such circumstances , question arises that in Islam what is the prophecy regarding ? such shameless people . And how their misuse be limited

Answer: As per principle no matter how eager and sensible are the desirous of laws , till the time there is guarantee of their enforcement they cannot be sufficient for the . well-being of the society

Though it is possible that education and training and faith upon God should refrain people from breaking and misusing law . But in spite of this these can never make a person loyal to the Islamic law and aware of their

duties . Some how or the other such people appear who act against the law and take . undue advantage from it

Therefore in order to assure social justice and protection of law and help of the oppressed , it is necessary that there should be a responsible ruler (governor) who can keep an eye on the actions of the people and take steps to implement the laws . It . can only be the Islamic government

For achieving this aim , Islam has given wide rights to the Islamic government . So that when people are not capable enough to recognize their duties and responsibilities and want to exceed their limits , and if they take undue advantage of religious laws , the Islamic government has the right that for helping the oppressed and supporting the law it should take steps and to being in control those who have . exceeded the limits

In this regard there is no difference between the laws of divorce and polygamy and other laws . That is just as Islamic government is the helper and supporter of oppressed and inimical to the oppressors in the same way if divorce and polygamy is a cause for injustice upon the woman , and her rights are trespassed , the Islamic government has the right that in territories within its control , it should refrain the man . from misusing the law of polygamy and help the women

Apart from this regarding various sections of Islamic law it must necessarily be remembered that the laws

of Islam are connected to each other like the links of a chain . And we should never see one of them in isolation and then start argumentation and criticism . The laws of Islam must be studied keeping in view the prevailing circumstances . Where Islam is ruling and where its laws are in force . For example the punishments and penalties , judgment and wisdom and marriage and divorce laws of Islam should be seen in the society where all the Islamic laws are absolutely in force .

From this aspect if all the Islamic laws are applied fully no one would go against the law and trespass on the rights of others . And men will never consider polygamy as forced control over women . Rather they will have to follow all the Islamic laws and rules .

Has Islam prescribed the duties of womEn ?

Question: According to the decree of Islamic jurisprudence , the housework and breastfeeding of children and their care is not obligatory for the woman . Also , it is obligatory on the husband to arrange for the maintenance of the wife . On the basis of this , she does not need to work outside her home . Therefore , neither is it obligatory for her to earn nor is she bound to do the housework . What is the duty of woman in the society ?

Answer: If Islam has not made housework , breastfeeding and care of children on woman its aim was the position of women should be elevated in society . And

in order to do this they were given a free hand so that she does all this willingly . And if she desires she can take recompense for all this . But we should remember that if a particular thing is not obligatory it does not mean that she has been refrained from . doing it

Doubtlessly in order to elevate the status of women , Islam has not made housework obligatory on them . So that they are not reduced to a maidservant . Actually it has based these things on her conscience and natural desires . Apparently mothers love their children to no end . This motherly feeling makes them feed them with the juice of her body and brings them up . Women are by nature inclined towards the beautification of the house and this inclination is itself a surety of the well being of house . Thus nearly fourteen centuries have passed since the dawn of Islam and the same customs continue between Muslim men and women . Muslim women should continue to fulfill these natural duties , and in times of need they have been capable to . gain benefits from their legal rights

? Is the Universe dependent upon Allah for its continued existence

Question: Some readers say that today some materialist people raise objection whose complete answer is not in our knowledge . You are requested to give a satisfactory reply: �It is possible that we accept system of the Universe depended on the wise and powerful Creators . But the existence and continuity of this system there is no

need of the Creator because when the Creator of the universe has made it in proper measure and subject to the system of cause and effect , whether the creator remains or not , this system will endure . It is in the same way like a watch that shows the correct time . It will continue to tick even if its maker is no more . A space rocket moves ahead in space year after year and continues to send reports to us . While ? those who had made it are no more

Answer: It is not a new objection that the materialists of today have presented . Rather its mention has also been made by the people of the past ages . And its reply is given in the books of philosophy and scholastic theology . In any case this objection is presented with two conditions . Firstly An existing being which has a particular system is needful for a cause in the beginning of its creation . But for its survival it is not in . need of a cause , whether it is the same cause or some other

It is the same thing that the past philosophers believed . And imagined that just as a building is not in need for its builder for it endurance , in the same way any being is not . in need of a cause to exist

If objection is raised in this manner the reply is absolutely clear . Because according to the view of

philosophy the survival of an existing thing is different from its initial creation . And in more clear words it can be said that the existence of everything is present in every time in addition to its being . The presence of a being in the time is like a drop of water . in the sea whose shape goes on changing but its apparent form remains the same

In others words just as an existing thing has parts and whose every part is not present without a cause . In the same way it has age and expanse with regard to the time whose each moment is in need of cause . Thus if any of the parts is not in need for survival it should not have been needed for its initial creation . Because there is no . difference between the present moment and the time of its initial creation

Please allow us to explain this in more detail: (Harkat-e-Jauhari and Izaafaat discussion) . According to the last conclusion of the research of our philosophers , time distance is one of the four elements of the things . Thus as it is possible that with regard to the length , breadth and depth , two things may differ in distance , and one of them may be big and the other small . In the same way it is possible with regard to the time also that the distance of two things are different and just as any kind of increase or decrease is

not possible in the distance of a body , in the same way the length of time and the age . of things and happenings are in need of a cause

Therefore if we say that a thing is not in need for a cause for its continuity it is like saying that a body ١٠٠ meters long was created only for the first meter and the ? remaining ٩٩ meters came into being automatically . Can anyone accept this

As far as the example of the �Clock and the Clock maker� and other such spurious examples we should remember that the clock is also dependant for its existence and creation on a cause . For its creation it depends on its maker , and for its existence it depends upon the parts of the metal that make it up and how strong is the metal of the parts . Therefore depending upon the difference in the durability of the parts the life a clock will differ . It is a clear proof a thing is dependent on a cause for its coming . into being and also for its continued existence

From whatever is mentioned above we can derive only one conclusion and it is that �Just as things and happenings are dependant on a cause to come into being , in the same way a cause is needed for their continued existence whether the cause of continuance is the same as the cause of its creation or something else . If anyone denies the necessity of

. a cause for continuance , he denies the principles of causation itself

Now pay attention so that we can present the second part of the objection , which is a :(basic part of it (please note

It is possible that some people say: We agree that every system is in need of a cause for its creation as well as its continuance but it is not necessary that the cause of creation is also the cause of continuance . What prevents the Creator from the aspect of this knowledge and Intention to devise a system by which the world of cause effect is dependant upon one another and each of them is merged to the other that they can themselves continue to exist . As mentioned in the example of the clock that a knowing person brings it into existence with the help of solid matter and even after his death the clock continues to exist . The result is that the existing world was in need of a Creator to bring it into existence but for its continuity of existence it is subservient to . a natural cause and a decreed movement

If the question is presented in this form the reply has to be given in this way (please :(note

When it is kept in mind that time is on the fourth stage of distance that is a natural existence passes a new stage of its existence in every passing moment . That is , every moment is a different existence from the previous and the

later moment and according to another comparison the universe is a compound of �incidents� and �possibilities� so in these circumstances , thus in every movement a natural existence and the continuity of its special one�s require a cause . An existence of such a cause which is eternal . And not a cause which itself is .dependant on another cause

Please allow us to explain this with the help of an example: Let us see an electric bulb . This bulb is in need of electric powerhouse for its illumination , now was this cause necessary for it only in the initial period ? Certainly not ! If for a period of time�however less it may be� the connection of the bulb with the powerhouse is interrupted , it will go off and with this , its light and all the effects of its movement will come to an end . It is possible that the bulb is obtaining its necessary power from the wires , but it is obvious that wires themselves do not posses electricity and they also receive this power from the electric powerhouse . On the basis of this it is said that all the existing things or incidents and effects are in need of such a real initiator on which they could depend every moment so that this universe can continue to exist because we know that all the things in the universe , their effects and their attributes have not come into being from inside themselves . All these

are happenings (that is they are brought into being) and before this they were non-existent . The system of this universe depends on natural causes but it is absolutely necessary that these natural causes depend upon an eternal cause . That is , it is necessary that the luminosity of existence should continue to reach them every moment from that eternal life source and if for a moment this connection is broken . they will become non-existence

:That is what we are saying

The Almighty is every moment and in every place with all the things . So much so that all the existing things of the universe cannot exist without Him even for a moment . The world of existence is not an eternal and everlasting world , it is a created world which is having relation with an eternal and everlasting cause and this relationship is a part of the existence of this universe like the connection of a bulb with the . powerhouse

A great misunderstanding regarding the making of the clock is that the clock maker has certainly not created the material with which he has constructed the clock . He has just shaped the material and joined together the different parts . But if he had created the actual material of the clock , and if he had brought it from non-existence into existence , then in the event of his death the material would have also have . become non-existent

. In the same way the builder is not creator of building material

He just gives it a shape and if he has brought the material from non-existence into existence , that is the material had relations with the builder while it came into existence , it would have come to an end with the death of builder.

If we desire to mention this in philosophical style we shall say the world is Mumkinul Wujood (Liable to exist) and not waajibul Wujood (self-existent) . On the basis of this the Mumkinul Wujood is in need of wajibul wujood for its creation and its continued existence and if it becomes needless of everything for its continued existence , it should be wajibul wujood while this is impossible for a Mumkinul wujood to change into wajibul wujood . [۳۶]

What is the Islamic view regarding the sneeze?

Question: Has Islam commended that while beginning a particular work if someone sneezes the work has to be postponed?

Answer: There is no such command in Islam and basically the spirit of Islam does not agree with such superstitions . Rather it commands that if you are going to begin some work and someone is doing divination against it , you must not pay attention to that person , you must rely on Allah and begin your work . Islam has even considered divination a sign of polytheism.

Although it is commanded with regard to the sneeze that if one of you sneezed one should utter Alhamdo lillaah (Praise be to Allah) and the others should say Yarahamokumllaah (May Allah have mercy on you) . The person will then respond with

. (the prayer: Yaghfirullaaha lakum (Allah shall forgive you

However , to refrain from doing something or to delay for even a little , or to discriminate between one or two sneezes are all baseless things . Therefore a true . Muslim should avoid such useless superstitions

? Is the Dream having any truth

Question: Sometime dream scrolls are released by the caretakers of the Prophet�s shrine . These scrolls prohibit people to commit sinful acts and in addition to this it also informs about the progeny of the Prophet (a . s .) that the reappearance of Imam-e-? Zaman (a . s) is going to be within a year . Is there any truth about such publications

Answer: Unfortunately the above evil act is being done by the enemies of Islam since many years . Every year the caretakers of the Prophet�s shrine see a new dream while they do not have any personal merit . They issue a new date for the reappearance of Imam-e-Zaman (a . s) . When the dream is proved wrong they see . another dream

Apparently these falsifiers of dreams , on the basis of their defective beliefs intend to create doubts in the reappearance of Imam-e-Zaman (a . s) so that simple-minded people are influenced by this propaganda . But they are ignorant of the fact that Muslims (however simple minded people they may be) never pay attention to these concocted things . In any case even if someone really has such dreams , it is certainly . not reliable from the religious point of view

? Is Khums the recompense of Prophethood

Question: There is no doubt that the Holy Prophet (a . s) has not demanded anything in return of the efforts and hardships he had borne to guide the humanity . He has sought the recompense of this only from the Almighty Allah . But we

see that in some Quranic verse , like the verse of Mawaddat the love of Ahl al-Bayt (a . s) is termed as the recompense of Prophethood due to the fact that this love is a favor upon the people themselves and a channel for their guidance because wilayah (Guardianship) of Ahl al-Bayt (a . s) becomes a cause to follow the words and actions of these noble personages . This itself is a kind of guidance and righteousness , which is bestowed on the people through a medium . But what is the reason for making Khums obligatory (half of which is the share of Sadaat) ? Is it not a price for ? Prophethood

Answer: As well all know Khums is not for every Sadaat . It is only for those who are needy . If the amount of Khums exceeds the needs of Sadaat it has to be deposited in the Islamic treasury (according to the commands that have reached us) so that it can be spent for common food of the people . In the same way if the needs of the poor Sadaat are more than the Khums paid by the people the deficit has to be made up by the Baitul Maal (Islamic treasury) . On the other hand the Sadaat are prohibited to receive Zakah which is the right of other needy people (Even if the Zakah is taken . (from rich Sadaat

Therefore actually Khums is in place of Zakah which is paid to other needy people and the

requirements are same as for the recipients of Zakah . But in order to maintain the honor of the Holy Prophet (a . s) and as a mark of respect its payment has been given another form and another title (Khums instead of Zakah) . It is a mark of respect for the esteemed position of the Holy Prophet (a . s) and it is not in anyway a sort of recompense or price . Obviously , there is a wide difference between maintaining respect of honor of exalted personalities and paying a price.

Is not Khums a cause for social difference?

Question: A communist leader has been reported to have said: I have studied all the religions so that I may be attracted towards one of them . Thus I found the religion of Islam to be superior to other faiths . But I regret to say that in this too I found a weak aspect . It is that Islamic law gives preference to the descendants of the Holy Prophet (a . s) over other Muslims and has made Khums as their prerogative?

Answer: As mentioned in the reply to the previous question , basically there is no difference between Khums (which is the share of Sadaat) and Zakah . That is , both are related to the needy people of the society . Each is paid according to their needs and whatever is left is considered a part of Baitul Maal . The only thing is that since the descendants of the Holy Prophet (a . s) have a

sort of superiority that is why their needs are fulfilled not by the name of Zakah but by different name . It is also obvious that the Sadaat on the basis of their relationship cannot ignore even a little bit any of the Islamic laws and from the aspect of social laws there is no difference between them and other people.

The gist of this discussion is that contrary to what people think the law of Khums is not in any way a distinction for Sadaat and from the monetary point of view there is no difference between Khums and Zakah (which is for other poor people) . That is the needy Sadaat are not given a higher monetary assistance than other people , and neither is Khums given for well-to-do Sadaat.

Why is there still ignorance despite so many efforts for popularizing knowledge?

Question: Though the Holy Prophet (a . s) has invited people towards knowledge and wisdom and encouraged them to fight against ignorance and obtain knowledge , in spite of these we find that today the majority of the people are ignorant?

Answer: Till the time the Muslims had not become aloof from Islamic teachings knowledge and science were progressing among them very fast . Our assertion is proved by the presence of great Islamic universities and libraries that are mentioned in history . At the time when paper was not manufactured so widely and there were no printing presses , there were four hundred thousand books in the library of Muragha and four million books in the library of Baitul Hikmah of

Baghdad . In the same way the libraries of other countries were also overflowing with books . Till the time the Muslims were subjugated by dictators and western powers , there were a large number of intellectuals and educated people among them . For example , before France occupied Algeria , the majority of the people there were literate . However , after French occupation the government went into foreign hands , . the situation changed

In the near past when some leaders of Islamic countries began to fight among themselves and outsiders also fanned the flames of hypocrisy , the Muslims started experiencing a period of ignorance and decline . Their culture stopped developing and progressing and a majority of the Muslims remained illiterate . A great part of whom . were also unable to read and write

We hope that Muslims would once again derive the benefits of Islamic principles and resume their intellectual mission as nowadays we can see the signs of revival among . them

? Should the good people also pray

Question: We know that Prayer stops us from evil deeds . However , if without saying ? prayers we are able to refrain from bad acts , do we still need to say the prayers

Answer: Prayer is an absolute and obligatory command for all the people . And even if we presume that one can avoid evil deeds even without praying , then too he shall not be exempted from this law . He must offer the obligatory prayers . Because if this is allowed many people will

. get an excuse to avoid it altogether

Apart from this there is no guarantee that one would be able to save himself from sins without prayers because prayer is the greatest medium of being attentive to the Almighty . Experience shows that people who do not pray , cannot be safe from any type of sinful acts . At least they are not particular about personal hygiene . In addition to this prayer and attention towards the Almighty play a very important role in the perfection of faith and in the gradual development of spirituality . Abstaining from sins . also contribute to the spiritual upliftment of man

In any case , it is obligatory upon all able Muslim men and women , without any . exception that they must perform the duty of prayers

? Is man superior to Angels

Question: When we say man is the most superior creature (Ashrafe-Makhloqaat) does it mean that from all the things created by Allah , man is the best , even greater ? than the angels

Answer: Like the other creations , man and angels are also the creatures of Allah . The only difference is that man has some extraordinary capabilities , which the angels do not have . In addition to this the angels are created in such a way that they are free from selfish desires . Apart from this the animals do not have reasoning capacity , . they only possess animal desires but both these abilities are present in man

Because man has these two opposite qualities his responsibility is

also serious and dangerous . Therefore if man follows the intellect and if he recognizes Allah and becomes faithful and suppresses his wrongful desires he can become better than angels . If he follows his base desires and becomes aloof of the guidance of intellect and also dissociates from truth , goodness and faith he becomes .worse than animals

This is the reason that we read in the Quran that when the Almighty Allah created Adam (a . s) . He commanded all the angels to prostrate before him and ordered Adam (a . s) to tell the angels what he knew and in other words , Allah made Adam (a . s) the .teacher of the angels

Maturity of boys and girls

Question: Physiology has almost proved that there is difference between males and females from the aspect of their physical and intellectual capabilities . In spite of this Islam has prescribed the completion of ۹ years as maturity for girls and imposed all religious duties on them , while for the boys the age of maturity in completion of ۱۵ ? years . What is the philosophy behind this law

Answer: The only fact proved by scientific research is that a woman grows faster than man . Therefore the stage which a man reaches at ۱۵ years is reached by a female in ۹ years . And this is not confined to only man and woman . Rather , in animals and plant kingdom also the weakest of them reach their maturity at the earliest . For example

.the Niloufer grows up faster than the Chinar tree

The gist of this discussion is that the weaker is the creature the faster is its growth . This is the reason that many girls of ۱۳ or ۱۴ years are capable of motherhood while .boys generally do not reach puberty at this age

(Following (Taqlid) the Religious Maraja (Mujtahid

Question: There are among us such people also who do not think that doing Taqlid in Islamic law is obligatory . They argue that it is incumbent on all to derive the laws of :the Sharia from the Holy Quran and other sources . Because

The Holy Quran is opposed to any kind of following (Taqlid) and it is absolutely against .blindly following anyone

Taqlid is to follow without question , and reason and wisdom do not like this type of .following

Taqlid is the cause of disunity among the Muslims because there are usually more .than one Maraja and their legal rulings are not the same

Answer: We think that the source of all these objections is one . It is that there are two meanings of the word �Taqlid� . One of them is a general meaning which is the usual connotation . It has another literary meaning with which discussions are initiated in the books of Jurisprudence and principles . The previous and the present objections are regarding the first meaning while there is no connection between the .first meaning and the second meaning

The explanation of this is usually Taqlid is used for improper actions in everyday life

which people usually do by initiation without any proper thought or justification . To imitate foolish people is certainly a greater foolishness . It is neither sanctioned by reason nor by Islamic law . And no sane person is ready to follow any other person .blindly

It is the same Taqlid with which the idolaters used to justify their idolatry . They used to say that their ancestors used to follow that custom and they were not prepared to .forgo the customs of their ancestors

:The Holy Quran has mentioned their argument in the following verses

Surely we found our fathers on a course , and surely we are followers of their [footsteps . [Surah Zukhruf ۴۳:۲۳

They used to justify their foolish custom (of worshipping wooden and stone idols) by saying that their ancestors also did that . They used to blindly follow their customs . It is that same type of Taqlid that is responsible for the spread of social evils like racing , .fashion and sexual perversion

Maulana Rumi has indicated this same type of Taqlid: �Their foolish Taqlid has . �destroyed the people

As mentioned above most of the objection with regard to Taqlid are there due to considering the first meaning of Taqlid which is used in general sense . However , the second meaning of Taqlid , used in religious terminology is completely different . It can be expressed in one sentence: �Following the specialists by non-specialists � . people in some matters

That is , those who are not having the knowledge

of religious problems , which require specialization and years of study they have to compulsorily follow the religious Mujtahid and act upon their rulings . In this sense is the meaning applicable for Taqlid�that is the following of a learned person by a less learned person . It is the basis of human life in all the fields , be they agriculture , manufacturing or medicine.

If at any time this is taken out from human life , that is , a patient does not visit a doctor , or people do not consult lawyers for legal advice , one does not consult the engineers and architects , one does not use the services of artisans , mechanics and experts of other fields , the social structure of the world would be endangered and every field will become extinct.

The religious problems are not exempted from this system . Without any doubt , in the principles of faith like Tawheed , Adl , Nubuwwat , Imamate and Qiyamat , everyone has to do proper research themselves and their justification is nothing difficult and complicated also . Every person can do this according to his or her understanding capacity . However , for the Islamic practical laws: Worship acts , business transactions and politics like Prayer , fasting , holy war , penalties and punishments , relations and blood money , marriage and divorce and thousands of other day-to-day matters . Everyone cannot obtain the knowledge of all these laws individually . Neither can they derive

any benefit from the sources of Islamic law , like the Holy Quran , traditions , Reason . and Consensus

Therefore people have no option but to follow the religious scholar for these problems . The scholars who have put in years of study and have gained deep knowledge of the book of Allah , the practice of the Prophet , and the sayings and writings of the Imams .(of Ahl al-Bayt (a . s

From this discussion we conclude that following a Mujtahid is not blind following :without justification . This Taqlid has the logical and reasonable proof as follows

The view of a scholar , a wise man and specialist and that also that it is harmless; it is . usually nearest to the truth and generally it is not away from the truth

And even if there is a mistake in it the error is limited while if a non-learned person . tries to act on his own he will do most of things in a wrong way

For example when a sick person goes to a doctor he usually takes a prescription and it is possible that the doctor might commit an error in it . However , his error will not have very serious repercussions in the prescription . (Here doctor denotes a .(knowledge and learned person

However , if man stops following the advice of doctors and whenever he is sick he takes whichever medicine he likes , then indeed he would be performing a risky thing . He has put his life

. into danger

The result of this discussion is that the layman following a specialist is logical and . reasonable proposition

This is also established that this type of following and seeking benefits is not a sign of helplessness of man , it is rather a proof of his capability . Because we know that the sphere of knowledge is so vast that every field has hundreds of specialized branches and even if a person has the age of Nuh (a . s) and the brain of Avicenna he cannot even specialize in ١/١٠٠ of the sciences . Thus there is no other option but that he . follows the specialists in the fields in which he himself is not an expert

For example if an engineer falls sick , he goes to a doctor and when a doctor wants to construct a house he goes to his favorite architect so that he may construct a plan for him . And when these two have some problem with their cars they go to an automobile mechanic . Also , those who are not specialists in Islamic law they follow . the Mujtahids

Now the point remains that when people refer to the religious scholars and one ? dispensed appropriate advice why are they not allowed to ask questions

It is like saying that: What is the problem in the patient asking for explanation and justification of all the medicines that the doctor has prescribed for him . Is it possible for the doctor to explain all the prescriptions to his

patients ? Even if we presume that the doctor agrees to do so , but what use would it be for a person who is neither an expert in biology nor pharmacology and how would ? he accept all this to be true

Those who utter such things are indeed ignorant of the vastness of Islamic sciences . They don�t know that to understand the Holy Quran and hundreds of thousands of traditional writings is not a job of a layman . Years of study is required to understand the verses of Holy Quran , the traditions , the narrators of traditions and the system of knowing whether a particular tradition is correct or not; the interpretation of the . sayings of the Prophets . All this requires specialization

Sometimes it also happens that to find the solution to a problem related to marriage , divorce or rearing of children one has to see many verses of Quran and refer to tens of traditions . Then one has to closely study the accounts of tens of narrators of traditions in the books of Ilme Rijal . Can everyone really have this much expertise ? Does it not mean that everybody should leave their work and get busy in studying religious law ? While we do not even know if all the people have the ability to reach to the level of Ijtihad or not . Whether they have the capacity to derive the laws of the Sharia or not . It is possible that most of the

.people have different abilities

And to say that following different Mujtahids causes disunity , is indeed a strange !allegation

In every period there is only one or a few Maraja who are well known to all . But if all the Muslims express their views regarding the Islamic law there would be chaos in the .community

There is difference of opinion among the scholars in only the third or fourth level problems . There is no controversy regarding the basic laws and principles . That is why you see people who follow different Mujtahids standing together in the same row during congregational prayers . The partial difference in laws does not prevent their coming together in congregational prayers . All of them go for Hajj in the same days and perform the Hajj rituals and the difference in religious decree (Fatwa) does not .inconvenience a single man of the caravan

All these things indicate that the differences in religious decree are only in the matters .that do not affect communal unity

Tawalli and Tabarri

Question: What is the meaning of Tawalla and Tabarra that we are taught as ?principles of faith ? Can we act upon them in the modern age

Answer: Generally Islam is compared to a blooming tree whose roots are equivalent to the principles of belief and the practical laws are like the branches . Generally ten .branches of religion are mentioned

Also the system of acts and worship acts in Islam is very vast . It is not limited to these .ten

. However , keeping in mind the importance of these ten they are given priority

Three of these: Prayer , Fast and Hajj are connected with the worship acts , Prayers and attachment with the Almighty . Two of them (Zakah and Khums) are related to economics and pledge of Allah and five (Jihad , Amr bil Ma�roof , Nahy Anil Munkar , . Tawalla and Tabarra) are associated with social , military and political problems

Here the topics of discussion are the last two; Tawalla (to love) and Tabarra (to express aloofness) . That is , we love some and hate some . We should love the friends of Allah , those who desire truth , righteous people and supporters of truth and justice and we should hate the evildoers , oppressors , lovers of enjoyment and enemies of . Allah , His Prophet and humanity

Why shouldn�t we love all of them ? Why shouldn�t we behave nicely with all of them ? Can we forgo the method of living with amity in the present age ? However , :those who are in favor of having friendly relations with all must be asked

In the world which has oppressors and oppressed , the unjust and the victims of injustice , the tyrants and the weak , the equitable and the usurpers , the pure and the dirty; shall we love all of them ? Shall we remain pleased with all of them ? Shall we help all of them ? Can any human logic permit us to

? do so ? Can the living conscience permit this mixing up

These two principles are included in the basic principles of Islam so that the followers of truth , justice , freedom , purity and goodness can create unity among their ranks and that the impure , oppressive , and the unjust one�s are boycotted and in way . they are socially and morally subjugated by the unity of the good people

Does the human body accept any sort of food ? Isn�t the sense of taste a device to discriminate between tasty and harmful substances ? Isn�t it a kind of Tawalla and Tabarra ? Does the human body accept the poisonous substance or in case of cholera does it not throw out the harmful matter in vomit ? Or does it accept everything and take the person to death ? Does not it express distaste of harmful substances and ? separates it from useful matter

Are not the capabilities of attraction and repulsion necessary for survival of the universe ? Then why should the human society be exempted from Tawalla and ? Tabarra

If instead of acting upon the two principles everyone agrees with every school of thought , every condition is accepted and human society does not get close to useful things and does not keep away from harmful things , the humanity will soon be . destroyed

That is the reason that the Holy Prophet (a . s) has said: �The strongest support of faith is to love for Allah and to express hatred for

� .the sake of Allah

? Did Imam Ali depend on the tradition of Ghadir to prove his Caliphate

Question: As we know , on the day of Ghadir , the Holy Prophet (a . s) announced the vicegerency and Caliphate of Commander of the faithful (a . s) and made obedience :obligatory on all Muslims . Now the question arises

When the successorship of Commander of the faithful (a . s) was declared on this ,� � ? why didn�t he use the hadith to prove his caliphate

Answer: Opposite to the assumption in the above question , Commander of the faithful (a . s) had during his lifetime many times quoted the tradition of Ghadir to prove his successorship . He used to mention the tradition of his Ghadir to his opponent whenever it was appropriate according to circumstances and in this way he used to make people aware of his status . And not only Imam (a . s) , the honorable daughter of the Holy Prophet (a . s) , her sons , Hazrat Imam Hasan-al-Mujtaba and Chief of the Martyrs , Hazrat Imam Husain (a . s) and many other exalted personalities like Abdullah Ibn Ja�far , Ammar Yasir , Asbagh bin Nubata , Qays bin Saad , Umar bin Abdul Aziz , the Abbasid Caliph , Mamoon and even the opponents like Amr Aas etc . . had quoted this tradition

Therefore the tradition of Ghadir had been used since the time of Ali (a . s) himself . In every age his followers had considered the tradition of Ghadir to be one of the

proofs of his Imamate and Wilayah (Guardianship) . Here we shall mention of these . instances by way of examples

On the day of shura (The shura was designated by the second caliph in such a way that everyone was knowing that someone other than Ali (a . s) would become the Caliph) when the ball of Caliphate was thrown by Abdur Rahman Awf to Uthman , Ali (a :. s) delivered a speech to render the decision of shura invalid

:I am presenting such an argument that none of you can deny . � Then he said�

I put you under the oath of Allah and ask you is there anyone among you regarding whom the Holy Prophet (a . s) has said: Of whomsoever I am the master , this Ali is his master too . O Allah love those who love Ali and help those who help Ali , And those [who are present here should convey this to those who are absent . [۳۷

On this juncture the members of shura confessed that this distinction was solely for . (Ali (a . s

Without any doubt this was not the only occasion that Ali (a . s) had argued with this :tradition . He had employed this argument at other times also as mentioned below

One day Commander of the faithful (a . s) was delivering a sermon in Kufah . During :the speech he turned towards the people and said

I put you under the oath of God , if one who was present in Ghadir must�

have himself heard the Holy Prophet (a . s) had bestowed on me the distinction of his successorship , he should stand up and testify this . But only those people should stand up who had themselves heard this from the Holy Prophet (a . s) and not those � . who have heard it from others

At this moment thirty people stood up and testified that they had heard the tradition . of Ghadir

We should remember that at this time twenty five years had passed since the event of Ghadir and some of the Companions of the Holy Prophet (a . s) were not in Kufah at this time or they had died before this . It is also possible that some people had refrained from giving testimony due to various reasons , otherwise the number would . have been higher

The Late Allamah Amini has recorded numerous sources of this tradition in his [flawless book , Al Ghadir . Those who wish may refer to this book . [۳۸

During the Caliphate of Uthman two hundred senior people from the Muhajireen and Ansar were present in the Prophet�s mosque and were discussing various topics . The subject of the superiority of Quraysh , their foremost position and migration . came up . Thus every tribe of Quraysh began to express their superior personalities

This gathering started from the early morning and was on till the noon . During this many people gave various statements but Commander of the faithful (a . s) only heard their discussion and

did not say anything . On this moment the people turned to him and implored him to .say something

Due to this insistence , Ali (a . s) stood up and spoke about his relationship with the :Holy Prophet (a . s) and his distinctions . He said

You must remember that on the day of Ghadir when Allah told the Holy Prophet (a . s) that just as he has explained the rules of Prayer , Zakah and rituals of Hajj he should .declare my leadership

:And to fulfill this duty the Holy Prophet (a . s) delivered the following sermon

The Almighty Allah has commanded me to perform a duty and I was fearful that some people will falsify my conveying of divine command . However , the Almighty commanded me . Convey the message and also assured me security from the .mischief of the people

Yes ! O People ! Do you know that Allah is my master and I am the master of the �:believers ? And I have more authority on them than they themselves have

:On this moment the Prophet (a . s) said

Ali , get up ! And I stood up . Then the Holy Prophet (a . s) turned towards the people :and said

Of whomsoever I am the master , this Ali is also his master . O Allah ! Love those who (love Ali and hate those who hate Ali (a . s

At that moment Salman Farsi asked the Messenger of Allah (a . s): What type of authority

? does Ali (a . s) have on us

The Prophet (a . s) replied: Ali�s mastership on you is same as my mastership upon � . you . On whomsoever�s life I have authority , Ali also has the authority

It is not only Ali (a . s) who had argued with the tradition of Ghadir . The daughter of the Messenger of Allah (a . s) also said on a historical day to the Companions when she [was demanding her rights from them: [۳۹

Have you forgotten the day of Ghadir when the Prophet (a . s .) said: Of� � ? whomsoever I am the master this Ali is his master too

When Imam Hasan (a . s) decided to make truce with Muawiyah he stood up and :delivered a sermon in which he said

The Almighty Allah preferred the Ahl al-Bayt (a . s) through the medium of Islam . And . he selected us and kept us away from every type of impurity

:Then he said

All the people heard that the Holy Prophet (a . s) addressed Ali: Your position to me is (as the position of Haroon with Moosa (a . s

Everyone has heard and seen that on the day of Ghadir the Holy Prophet (a . s) held :the hand of Ali (a . s) and said

[Of whomsoever I am the master , this Ali is his master too . O Allah ! Love those [۴۰

Hazrat Imam Husain (a . s) addressing a large gathering at Makkah wherein some Companions of the Holy

:Prophet (a . s) were also present said

I put you under oath of God . Do you know that on the day of Ghadir the Holy� Prophet (a . s) selected Ali (a . s) for caliphate and guardianship and said: Those who � . are present should convey this message to those who are not

All the people said that they testify for this

In addition to this many Companions of the Prophet (a . s) , like Ammar Yasir , Zaid bin Arqam , Abdullah bin Ja�far , Asbagh bin Nubata (may Allah be pleased with them) and other people used to argue the caliphate and guardianship of Ali (a . s) with the [tradition of Ghadir . [۴۱

? Is sacrifice and offering possible

Question: It is said that all the actions of man are to gain some material or spiritual benefit or to protect himself from some harm . So much so that even those acts which are apparently benevolent like helping the widows or training of children etc . , they are also not exempted from this rule because by helping others and expressing love for them , man obtains consolation for his own soul and comforts his heart which had . become restless after seeing their deplorable condition

Keeping this principle in view that all the actions of man are caused by the desire to obtain some material or spiritual benefit , why is it so that some actions are termed as ? sacrifice , offering and selflessness etc

The motherly love is the best example of sacrifice and

a mother obtains peace by expressing her natural motherly feelings . If she does not rare and train her child she would be hurt . In such a case how can we say that motherly love is pure of every selfish motive and how can we call this a selfless ? sacrifice

:Answer: This question can be answered in two ways

Sacrifice and offering mean that a person does something for the benefit of an individual or the society without any motive of getting anything in return . The opposite of this is to do something with a motive of profit or recompense and a person . does this to obtain material gains

Just assume that there is a person who feels very sad on seeing the conditions of widows and orphans or by helping them he experiences happiness . When this person helps them without show off and that too with no more money than is needed by them this action of his is called sacrifice and selflessness . It is correct that this action frees him from the pangs of conscience and gives him pleasure and satisfaction . But since the motive of this act is not any worldly benefit and the desire for recompense has not made him do this , therefore this action of his is very meritorious both from the point of view of intellect as well as the Sharia and it is counted as a type of . sacrifice

In other words , in order to find whether a particular act is an

act of sacrifice or not we must see what are the motives behind it . Those sentimental or human acts which are called sacrifice or offering are those in which there is calculation of profits . At the time of performance man does not keep the material gains in view and the motives of this are deeply etched into his heart . He does this without paying attention to be an example or to show off . He does not do this for any . sort of acclaim by the society

But while doing something if someone does not ignore the material benefits , and he does it for gaining something in return from an individual or the society , then this is a . type of give and take and one who does this is regarded as a trader

The second reply to this question is that sometimes a person loves something or someone to such an extent that except for this love he forgets everything . He even forgets himself and this type of person also forgets his personal gain . It is the instance when man does not recognize anything except his beloved thing or person . He thinks nothing else except the pleasure of his beloved . He absolutely ignores the aspect of gain and recompense where something is taken in exchange of something else . His sacrifice reaches such a stage that at this time he also forgets his beloved and the aim of his sacrifice whose imagination imparts comfort to his

body and soul . The reason for this is that leave alone the physical and spiritual pleasures , he does not even see or recognize himself in this condition . It is the stage . which is sometimes called the stage of annihilation

Many of our leaders were having this type of condition with regard to the Being of Allah . And this same condition used to cause them to worship Him for Him only . And they used to seek His proximity and had imaginable devotion for Him as His being is . pinnacle of perfection . They used to lay down their lives for His pleasure

A tradition narrated from Commander of the faithful Hazrat Ali (a . s) regarding :worship , probably indicates this

O my Lord ! I do not worship You for the fear of Hell or for desire of Paradise . I � � . worship You because I find You are deserving of worship

The best example of devotion was Ali (a . s) himself and he used to be so much engrossed in prayers that he did not feel any pain when an arrow was extracted from his feet . Such a person cannot think of his gain or loss at the time of worshipping Allah . Because when he sees he sees Allah and whatever he does he does it not for his . personal gain , he does it for the Lord

the aim of the verse: He deviates whomsoever He likes and Guides whomsoever He ? likes

Question: The Justice of Allah is a principle of our faith and we believe that Allah does everything

on the basis of Justice and equity . Then what is the aim of the ۹۳rd verse of Surah Nahl that: He causes to err whom He pleases and guides whom He pleases , and other such verses and traditions ? If guidance and error is from Allah , how far is it related to ? divine justice that we should be punished for error and rewarded for being guided

Answer: Some Quranic verses explain others . There are many verses , which should . be studied along with other verses in order to reach the correct interpretation

The captioned verse which mentions error and guidance is also this type . Therefore in order to understand it correctly we have to refer to other verses that also mention . error and guidance

This verse says that Allah guides whom He likes . In another verse , for example in the ۲۶th verse of Surah Baqarah it said: He does not cause to err by it (any) except the . transgressors

In addition to this the ۳۴th verse of Surah Mo-min says: Thus does Allah cause him to . err who is extravagant , a doubter

These two verses explain how some people become deprived of the mercy and favors of Allah and how they deviate from the straight path of life and righteousness . Keeping in view these two verses we can understand the meaning of the verse in question . When we study this verse with other verses of the same topic we realize that those who are deprived

. of divine mercy are none but transgressors , extravagant and unjust people

Therefore we must keep it in mind that the deprivation of sinful people from Divine mercy is a natural thing . The goodness of every person is related to the fact that he must train all his physical and spiritual capabilities in the proper way . According to literary terminology these capabilities are termed as action . And the best way of achieving this is to act on the law sent by the Almighty on the Holy Prophet (a . s) for the humanity . Those who ignore these laws and teachings and fall into sinful deeds , they are deprived from goodness . They do not remain eligible that Allah should bestow His mercy on them and that they should be guided . They lose their eligibility for getting Taufeeq (Divine assistance) and the previous verses mention that they are . left in error due to their sins

In the ۷۹th verse of Surah Nisa this is mentioned in another way . The Almighty Allah :says

Whatever benefit comes to you , it is from Allah , and whatever misfortune befalls� ��you , it is from yourself

In other words , this means that the deeds of man himself are responsible for his . deviation and deprivation from Divine mercy

The verse in question mentions the guidance (He guides whom He pleases) in the same sense . This guidance denotes the same favor and mercy of Allah which are for the righteous servants . These people

act upon the heavenly laws and teachings and day by day they increase their ability and eligibility for receiving these bounties and they become more and more deserving .of them

The conclusion of this discussion is that divine guidance means divine assistance in good actions and righteousness . And it is only for those who tread the path of truth .and those who strive in this way

And (as for) those who strive hard for Us . We will most certainly guide them in Our� [ways . � [Surah al-Ankabut ۲۹:۶۹

Error means depriving from success and the breaking off of the Divine help and this is only for the sinful , the oppressors and the faithless people . Otherwise , the Almighty . Allah neither guides anyone nor deprives anyone of His guidance without any reason

ENDNOTE

For maintaining readability , (a . s) which is an acronym for �Alayhum Salaam� is [۱] used throughout the book to denote "May God bless him , her or them� . When used for the Prophet , his Household is included . When used for others , it only refers to .that person

Sahih Muslim , Vol . ۲ . p . ۱۵۱ [۲]

. Wasailush Shia , Kitabus Salaat , Chapter of Time , ۳۲ , Tradition nos . ۲ , ۳ , ۴ , ۷ [۳]

Sharh Muwatta of Zarqani , pg . ۲۶۳ [۴]

Kanzul Ummal pg . ۲۴۲ [۵]

Nahjul Balagha , Sermon ۲۲۲ [۶]

Biharul Anwar , Vol . ۱ , p . ۴۸۶ [۷]

Very soon we will [۸]

discuss about the impurity of infidels

Whatever is said above is about alcoholic drinks , but as regards artificial alcohol [۹] being impure there is discussion between the scholars and Jurisprudents , because this type of alcohol is not generally meant for drinking , rather it is considered to be a . poisonous substance

Note: Alhamdolillah , now this sacrificial meat is being distributed among the needy [۱۰] people . As nowadays this meat is sent directly from Makkah to Afghan refugees . ((Publisher

al-Ihtijaj was written by Ahmad ibn Ali ibn Abi Talib al-Tabrisiy , died [۱۱] approximately in ۵۵۰ Hijri . This book was published many times . It shows one aspect . (of knowledge of the Ahl al-Bayt (a . s

. This reply has been given by Dr . Faridun Zanganah [۱۲]

And they became deserving of Allah�s wrath; this was so because they [۱۳] disbelieved in the communications of Allah and killed the prophets unjustly; this was (so because they disobeyed and exceeded the limits . (Surah Baqarah ۲:۶۱

For more explanation see . Tafseer Namoona in Persian/Urdu [۱۴]

For more information review that Tafsir of Surah Al-Hamd by Ayatullah Ozama Al- [۱۵] . Khui printed by Jamea-e-Talimat-e-Islami from page ۱۷۰ to ۱۷۶

Wasailush Shia , Vol . I , p . ۲۳۷ [۱۶]

Tafseer Muraghi , Part ۱۶ , Page ۱۷ , Tafseer Majmaul Bayan , Vol . ۷ , Page ۴۹۰ , [۱۷] Tafseer Tantavi , Part ۹ , Page ۲۰۰ . Al Munjid , under the words �Ham�aa� and , �Aien� . Mufradate Raghib , Qisase Quran

. under the word Zulqarnain

Please note that the above answer was printed before man put his foot on the [۱۸] moon and the scientist had not sent the first space traveler in the space . At that time the only step , which was taken in that direction was to send artificial satellites . The actions of man and his achievements verify what Quran has said more than ۱۴۰۰ years . ago

Usoole Kafi [۱۹]

Ma-aniul-Akhbar [۲۰]

Ref . Qamus-e-Maqaddas and Al-hoda Eladdinil Mustafa [۲۱]

Qamoos-e-Muqaddas [۲۲]

. These traditions are quoted from the Prophet (s . a .) in many scholarly books [۲۳]

Tafseer Jameul Ahkaam of Qurtubi , Vol ۱ , p . ۳۲ and Majmaul Bayan , Vol ۱ , p . ۹ [۲۴]

Jameul Bayan Vol . ۳ , p . ۳۲ [۲۵]

Majmaul Bayan Vol . ۱ , p . ۱۲ [۲۶]

Though it was written as the Mutazilte commentary yet its beauty cannot be [۲۷] . denied

According to some it was not Muhiyuddin Arabi who has written this Tafseer , it [۲۸] . was a student of his who had written it

Baraheenul Quran , p . ۵۵ [۲۹]

Tafseer Mizan Vol ۳ , p . ۸۵-۸۶ [۳۰]

Preface to Majmaul Bayan p . ۶ [۳۱]

Mufradat of Raghib [۳۲]

[۳۳] Tafseer Majmaul Bayan Vol ۵ , p ۴۹۵

[۳۴] In Tafseer Minhajus Sadiqeen this reply is indicated under the commentary of the above verse

[۳۵] Surah Ibrahim ۱۵:۲۵

[۳۶] For more details refer to Rationality of Islam , by Ayatullah Behishti and Hujjatul Islam Bahonar . Published by the Islamic Seminary Karachi .

[۳۷] Manaqib

. Khwarizmi p . ٢١٧ etc

Al Ghadeer vol . ١ pgs . ١٥٣-١٧١ [٣٨]

Faraedus Simtain Chap . ٥٨ Ali (a . s) has also quoted this tradition on the day of [٣٩] . Rahba , the day of Jamal in the incident of hadithur Rikban and also in Siffeen

. Yanabiul Mawaddah pg ۴٨٢ [۴٠]

For more information on these debates and sources refer to Al Ghadeer (vol . ١ pg . [۴١] ١۴۶-١٩٥) . This book has recorded ٢٢ such debates

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

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We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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